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ARTICLE I.

REMINISCENCES OF LUTHERAN MINISTERS.

THE memory of those who have been eminently useful in the church of God, should be cherished, and their virtues transmitted to posterity. They are worthy of grateful remembrance and respectful imitation. Their services should be embalmed for future generations. The language found in the burial service of the Church of England, is exceedingly beautiful, and has often been much admired: "We give thee hearty thanks for the good examples of all these thy servants, who having finished their course in faith, do now rest from their labors." The record of a good man's life should be kept, so that, though dead, he may yet speak, that his history may be not only a memorial of his fidelity and zeal, but an example to others, urging them on to increased fidelity in their Master's service, and prompting them to go forward with greater diligence in their work of faith and love. If when an individual lives he diffuses around him a saving influence, that influence, if possible, should not be lost. It should be preserved for distant people and future ages, to make a still deeper and livelier impression upon mankind. The narrative of his toils, sacrifices and excellencies, is fitted to prolong his usefulness, to strengthen our faith, quicken our zeal, stimulate our efforts, encourage our hearts, and furnish additional incentives to renewed exertions in our christian course. In the death of

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every good man, we have additional evidence afforded us of the power of religion; we are impressed with the sentiment that the word of the Lord is true, that in his service there is rich reward, that *Godliness is profitable unto all things, having the promise of this life and of that which is to come.* No one can peruse the memoirs of the pious, and contemplate their character, without profit to his soul. Besides, the praise we render to departed worth, is testimony in honor of truth and virtue—testimony which cannot fail to exert a salutary influence upon the living. It is seldom we find one so abandoned as to desire to leave behind him a tarnished name or a sullied reputation, to hand down to survivors an immortality covered with infamy and shame. Many minds that would otherwise be excluded from our teachings, may thus be reached.

Among our earlier ministers, the fathers of the American Lutheran Church, we have reason to bless God, that there were so many excellent men, who exerted an influence for good, and left an impress upon the age in which they lived. In the history of our church in this country, we can point to many bright names, which christians of any denomination might be proud to recognize as their own; of men distinguished for high talent, great learning, devoted piety, ardent zeal and noble spirit, who were appreciated by their cotemporaries, and labored assiduously for the elevation of the race, and the extension of the Redeemer's kingdom. Many of these heralds of the cross would not suffer in comparison with the best men of their day, whether we consider the success of their labors, the extent of their attainments, the correctness of their life, or the depth of their piety. We encountered a serious disadvantage, in consequence of the ignorance of the German language, which in that day generally prevailed, and unintentional injustice has often been done our clergymen, because the services of the sanctuary were performed in a tongue understood by so few christians of other churches. Among the most faithful, zealous and successful of our earlier ministers,

J. C. HENRY HELMUTH, D. D.,

holds a high rank. He was born at Helmstädt, in the Duchy of Brunswick, in the year 1745. His father died when he was yet a boy. He immediately left home without the knowledge of any of the family, and was overtaken on the highway by a nobleman in his carriage, who entered into a conversation with him, and inquired whither he was going. The lad informed him that he had left home, because he was angry with God, having prayed earnestly to him during his father's illness, for

his restoration to health, but God had not answered his petition. Interested in the artless reply of the innocent boy, and commiserating his sad condition, the nobleman took him into the carriage, and afterwards sent him to Halle at his expense, to be educated. He was in the fourteenth year of his age, when he entered the Orphan House, and after having passed over the prescribed course of study, he became a member of the University, the *Alma Mater* of Dr. Muhlenberg, and other pioneers of the Lutheran church in the United States. To this institution our congregations usually looked, in our earlier history, when in want of a pastor, relying with confidence upon the Theological Faculty in the selection of the candidate, and seldom were the expectations of the people disappointed.

When the request for a preacher was on this occasion made, the attention of Dr. Francke was immediately directed to young Helmuth, who was in the twenty-fourth year of his age, and at the time engaged as a preceptor in the Orphan School. His position here furnished him with experience, and more fully prepared him for the office for which he was, in the Providence of God, destined. It also gave those, into whose hands the appointment had been committed, an opportunity to ascertain the peculiar fitness of Mr. Helmuth for the Missionary work in this Western land. They wisely judged that a man, not only truly pious, but so fluent in speech, would be just the one to send to America. The Faculty had also been most favorably impressed with the first attempts of young Helmuth at preaching. His first sermon was delivered in the Hall of the Orphan House, used for divine service, and the celebrated Bogatzky, the author of the *Schatz-Kästlein*,¹ was present, sitting in an alcove under the pulpit, concealed from the notice of the speaker. After the exercises, Bogatzky expressed his approbation of the performance, and offered him some encouragement. This was, no doubt, one reason why Dr. Helmuth retained, in after life, so much affection for Bogatzky, and regularly, every morning, read a passage in the *Schatz-Kästlein*. As an illustration of the facility with which he spoke in public, and of the pulpit talent he evinced, at the very commencement of his career, we are told that he and another candidate were invited by a neighboring clergyman to preach in his church, the one in the morning, and the other in

¹ *Casket of Precious Treasures*. This book has been translated into English, and published by the American Tract Society. Its title-page reads thus: *A Golden Treasury for the Children of God, whose Treasure is in Heaven; consisting of Devotional and Practical Observations on select passages of Scripture, for every day in the year: By C. H. V. Bogatzky.*

the afternoon. In those days it was customary to wear wigs in the pulpit, and it would have been regarded as extremely indecorous for a clergyman to appear in the sacred desk without one. Dr. Helmuth succeeded in borrowing a wig, and preached in the morning; but his friend, failing to procure the *essential*, could not officiate. Dr. Helmuth, with little or no preparation, again ascended the pulpit, and acquitted himself most creditably, and much to the satisfaction of the audience assembled. When the call to this Western world was first presented to Dr. Helmuth, he hesitated in reference to its acceptance. Some of his friends attempted to dissuade him from the enterprise, but in spite of all opposition he determined to go. His doubts were removed, the path of duty became clear, and he felt that if he refused the invitation, he would do violence to conscience, and resist the will of God. Like his predecessors, he was ordained by the Consistorium at Wernigerode, and after making a visit to his widowed mother, at Hanover, he journeyed to England, whence he embarked for this country. He reached Philadelphia in the spring of 1769, and was soon after elected pastor of the Lutheran church at Lancaster, Pa., where he, for ten years, labored to great acceptance, and enjoyed the respect and confidence of the people. In 1779 he resigned this charge, having received a unanimous call to Philadelphia. Here he spent the remainder of his life, discharging his duties with great ability and faithfulness, as long as his physical strength permitted him. His pastoral relations were continued until the autumn of 1820, when the growing infirmities of age compelled him to relinquish the station. He passed his time in retirement, engaged in meditation, and waiting for the coming of the Lord. He died February 5th, 1825, in the eightieth year of his age. His funeral sermon was preached by Rev. Dr. Demme, from the words: *Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.*

Dr. Helmuth was a man of acknowledged ability, which may be inferred from the fact, that he held the appointment of Professor of German and Oriental languages in the University of Pennsylvania, for the space of eighteen years, from which institution he received, in 1780, the honorary degree of A. M., and in 1785 that of D. D. In 1785, he, with his colleague, Dr. Schmidt, commenced a private seminary for the instruction of candidates for the Lutheran ministry; they continued the work for twenty years, so long as their numerous duties would allow. Among their students we find the names of

Drs. Lochman, Endres, Schmucker Sr., Miller, Baker, Messrs. Goering, Bätis, Ulrich, Jaeger, Hecht, and other ministers of our church.

Dr. Helmuth exercised an influence which is rarely possessed. In the ecclesiastical body of which he was a member, he was frequently elected to offices of honor and trust. In the city in which nearly a half century of his life was passed, he was identified with many of the public institutions of the day, and frequently occupied responsible positions. He was also favorably known as an author. In 1793 he published a work on Baptism and the Sacred Scriptures, an octavo volume of three hundred and thirty-six pages. He also wrote a practical treatise entitled *Communion with God*. He composed numerous pious works for children, and a volume of hymns, many of which have been introduced into the German collection, published under the auspices of the Pennsylvania Synod. He was likewise editor of the *Evangelical Magazine*, printed for some years in the German language in Philadelphia.

As a preacher, Dr. Helmuth had more than ordinary power. It is the testimony of all who ever heard him, that he was able and eloquent. His manner was natural and impressive, and characterized by overwhelming pathos and great unction. He seemed deeply interested in the truth he was presenting, and produced upon the mind the conviction that he was in earnest, that he felt the importance of what he uttered, that he was actuated by an anxious concern for the temporal and eternal welfare of those, whom he addressed. In listening to his pulpit discourses, you were forcibly reminded of the truth of the rule laid down by an ancient master:

*Si vis me flere, dolendum est
Primum ipsi tibi—*

and led to the conclusion that earnestness is a necessary element in eloquence, that the great secret for moving the passions is to be moved ourselves. As an evidence of Dr. Helmuth's power over an audience, we give on reliable authority, the following incident in his life. Having been invited to pay a visit to one of our country pastors,¹ who had formerly studied under his care, and who lived in a small village in the interior of Pennsylvania, he accompanied him on a certain occasion to a small church, situated upon the brow of a hill, where, in olden times, for fear of the savages, the fathers attended the sanctuary with their muskets in their hands, and some acted

¹ Rev. Dr. Lochman, at the time, pastor of the Lutheran congregation in Lebanon, Pa.

as sentinels, whilst the others worshipped their God. The audience at this time was unusually large, and the venerable Doctor, in his usual affectionate manner, and with all that simplicity of style for which he was distinguished, presented the word of God's grace. The effect was astonishing; the attention of the audience was fixed, their feelings seemed to be at the speaker's control. Every eye was moist, every soul moved; and when, in order to impress more forcibly the solemn truths he was urging upon the fathers, he said, "*Nun stellt euch jetzt vor*,"¹ to his surprise, the old men came out of their seats, and all stood around the altar. The Doctor, not at all disconcerted, with his customary felicitous manner of turning all things to a good account, addressed and exhorted them, and then told them to take their seats. By this time the feeling of the congregation was indescribable. Not willing to let so favorable an opportunity of doing good pass, he next addressed the mothers, *Jetzt ihr Mütter stellt euch vor*—then the young men, *Stellt euch vor*, and afterwards the young women, most powerfully and affectionately pressing the truths home to their hearts.

In the year 1808 he preached the Synodical sermon at Lebanon, and such an impression did it produce on the audience, that it was remembered for years, and frequent reference was afterwards made to its power. He was exceedingly fluent in the pulpit, expressing himself with readiness and correctness. He did not write out his discourses, but usually spoke from a skeleton carefully studied. His mind was so well disciplined, and he possessed in so high a degree, the gift of speech, that he could discuss almost any question, with profit and interest to his hearers. In the winter of 1811, on a very inclement Sabbath, he gathered the few persons that were present around the stove, and delivered, it is said, a most powerful and edifying sermon on the subject of the weather. With great fidelity he preached the gospel, fearlessly declaring the whole counsel of God, and constantly having in view the great object of his calling, *Christ and Him crucified*. In the discharge of his pastoral duties he was faithful, and labored with untiring zeal for the spiritual welfare of his charge. He was deeply interested in the rising generation, and devoted much time to their improvement. He took great delight in instructing the children of the church, and indoctrinating them in the principles of the christian religion. His catechizations were very interest-

¹ Now place the matter before your mind, consider, but literally, now come forward.

ing and instructive. The Lutheran church, in its early history, was distinguished for the provision she made for the thorough religious education of the youth of the church, and pastors laid themselves out for the work. It is one of the peculiarities of our denomination, and ought not to be neglected. Although catechetical instruction has sometimes failed to secure the design intended, and has been the occasion of animadversion, it is, nevertheless, a valuable means of grace; it has been owned of God, and blessed to the salvation of precious souls. As early as 1804 there was a flourishing Sabbath School connected with his church, embracing two hundred scholars and forty teachers, which may be regarded as an additional proof of his desire to advance the cause of religion among his people. He was a man of prayer, and the friend of spiritual religion. It was his constant aim to promote among his people vital godliness. Prayer-meetings were regularly held in his congregation, which he approved and countenanced. Whilst pastor in Lancaster, in 1773, in a communication to the *Hallische Nachrichten*, on the state of religion and his charge, he says: "Twice or thrice a week, meetings were held in the evening, at different places, by the subjects of a work of grace, and the time spent in singing, in praying, in reading a chapter of the word of God, or of Arndt's True Christianity, and if no prayer-meeting was held on Sabbath evening in the church, the substance of the sermon was discussed. In some houses the number was rather large, there being sometimes as many as forty persons assembled at one place. The children of this world several times attempted to disturb their worship, by standing at the windows listening, and by throwing against the doors. But by grace they were able to bear it without any resistance, and even when on their way home, they were assailed on the streets, and stigmatized with harsh epithets, but they answered not a word. Some of their persecutors also, when they heard these men sing and pray with so much fervor and sincerity, not only ceased their opposition, but induced others to do the same."¹ On another occasion he writes:—"As to the spiritual condition of our church, there is at present an unusually blessed state of revival. Aged, dead sinners have been brought to life, and cried out weeping for mercy. Sinners whose case I had often regarded as hopeless, are powerfully affected, and many of them truly converted to Christ. How frequently has my despondent mind been cheered, and my sluggish heart been roused, especially during the past

¹ Hall. Nach., p. 1351.

weeks. I published a Sacramental season, and in order that I might have an opportunity to probe the hearts of my dear people, I gave them an invitation to call on me from eight to twelve o'clock, A. M., every day, for two weeks. I thus had an opportunity to converse with each one separately, and to learn the extent and depth of the work of grace in their souls."¹ He was very attentive in his visitations upon the sick, and administered to them counsel and instruction, comfort or warning, as their case required. During the terrible ravages of the yellow fever, which spread its deadly contagion over Philadelphia in 1793 and 1800, and swept away thousands of its inhabitants, most of the pastors forsook their congregations; all, who could escape the devouring pestilence, fled. Few were left to attend to the sick and the dying, and to bury the dead. Dr. Helmuth remained with his flock, at the imminent risk of his life. Inspired with the courage which faith gives, he looked death in the face. He went to the house of mourning. Like an angel of mercy, he visited the sick, and bent over the dying, imparting the consolations of the gospel. Hundreds of our Lutheran friends fell victims to this fearful epidemic, and six hundred and twenty-five of his members he buried. On one occasion, from the pulpit, he remarked, "look upon me as a dead man," and then, in the spirit of his Master, he departed to the abode of suffering and distress. *He counted not his life dear, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God.*

Dr. Helmuth preached exclusively in the German language. He, as well as his colleague, Dr. Schmidt, were very determined in their opposition to the introduction of the English into the services of the sanctuary. They resisted with considerable feeling the attempt to establish an English Lutheran church in the city of Philadelphia, and were exceedingly bitter towards those who differed from them in sentiment, as to the propriety of the measure. In 1791 a pamphlet was issued, written at the request of the vestry, and signed by the pastors of the German churches, addressed to the Lutherans of Philadelphia, on the signal evidences of the divine goodness and mercy to them, urging them to acknowledge and evince their gratitude, by upholding their German religious institutions and language. In a Liturgy published in 1786, the following petition is to be found: "That the Germans of our land might never dishonor their nation, or disown their ancestry, and that

¹ Hall. Nach., p. 1344.

the German churches and German schools might be sustained and perpetuated here."¹ They were sincere in the course they pursued, but mistaken. The policy was almost suicidal to our church, and we shall never recover the ground we have lost in our large cities. If provision had been made for preaching the gospel in English to those, who did not understand the German, the Lutheran church in Philadelphia and New York might, at the present time, be as numerous as any other. The action of these excellent men, upon this subject, is an illustration of the strength of prejudice, and shows how far individuals may be carried, when their passions are excited, and their interests and sympathies enlisted in a particular direction. Instead of subjecting them to our censure, we ought, perhaps, to make some allowance for their conduct, and to feel that under similar circumstances, we might have been tempted to occupy the same position.

The latter days of Dr. Helmuth were clouded by domestic troubles. His connexion with some pecuniary transactions, involved him in difficulty, and seemed for a time to implicate the integrity of his character. But those who knew him best were satisfied of his innocence; they felt that he had been wronged. He had trusted too implicitly to those, whom he thought worthy of his confidence, and believed their representations. His whole life was a refutation of the charge.

*Integer vile scelerisque purus
Non eget Mauris jaculis nec arcu.*

He was a good man, and could not designedly have countenanced that which was improper, or sanctioned, in the most remote way, even the appearance of evil. We cannot more appropriately conclude our sketch of this venerable man, than by presenting a passage from the sermon preached on the occasion of his death, by his successor in office, when calling upon the congregation to keep in affectionate recollection their former pastor, who for more than forty years had dispensed unto them the word of life: "Every heart must acknowledge that a grateful remembrance is his due. What teacher, that spends a single year among a people, and is faithful with the talent entrusted to him by God, will not gain many a heart to himself? But he has lived so long among you, has labored among you so long, that he might have said, *I have labored*

¹ *Fide Kirchen-Agende der Evangelisch-Lutherischen Vereinigten Gemeinden in Nord America. Philadelphia, gedruckt bei Melchior Steiner, in der Reesstrasse, 1786.*

more abundantly than they all. How immense, therefore, is the debt of gratitude you owe to your teacher! how large is the number of those who, by his instrumentality, have been enlightened and brought to the truth, who have been renovated and gained to virtue, who have been comforted by him, and through his instrumentality have obtained peace with God, through the word of reconciliation! how great the number of those, who have to acknowledge after his departure, that they owe him much, yea all, inasmuch as the hour for the kingdom of heaven struck under his instruction! Many a soul will he already have met in the realms of bliss, to whom he was here the instrument, in the hands of the Lord, to obtain that happiness, but surely there are many here, here in this edifice, who are the epistle of Christ ministered by him, written not with ink, but with the spirit of the living God. Come then, render to him the sacrifice of your love, pay him the last honor, by preserving for him a grateful remembrance in your hearts! And especially ye, whose love is wont to endure, whom he received when infants, instructed when children, whom he dedicated to God at his altar, and whose covenant of matrimonial fidelity and love he blessed, ye his small congregation, within the circle of the more extensive one, ye who have so frequently celebrated his birth-day with pious congratulations, celebrate now, as often, the day of his departure with pious gratitude!"

JOHN F. SCHMIDT, D. D.

The transition from Dr. Helmuth to his intimate friend and colleague is very natural. Dr. Schmidt would, perhaps, have never abandoned the country of his birth, had it not been for his fond devotion to the friend of his youth, *animæ dimidium suæ*, separation from whom seemed so painful and almost insupportable. Such instances of friendship are rare, and yet how beautiful, how honorable to humanity! A well tried friend, one of kindred spirit and congenial tastes, cannot be too highly valued.

Nil ego contulerim jucundo sanus amico.

How greatly may he add to our joy, and alleviate our sorrow, lighten adversity, and render prosperity yet brighter. *Nam et secundas res splendidiore facit amicitia, et adversas, partiens communicansque, leviores.* As we tread the pathway of life, strewn with so many thorns, and beset with numerous difficulties, our nature loves sympathy; we seek for one, in whom we may confide, in whose presence we may think aloud, un-

bosom our cares, and reveal the secrets of the heart. *Quid dulcius quam habere, quicum omnia audeas sic loqui, ut tecum.* The attachment of Drs. Helmuth and Schmidt commenced in youth. It continued unbroken and unaltered through life, and terminated only in death. Although they occupied a position, in which defects in each other's character could be readily discerned, and the infirmities of their common nature noticed, yet we never learned that their friendship experienced any change, their affection suffered any diminution; that any thing occurred to awaken suspicion, or to mar pleasant intercourse. Their intimacy was of the most close and endearing character. *It was deep, intense devotion.* They lived in harmony all the time, and labored together faithfully for the good of the people, over whom they had been placed as spiritual guides, and for the extension of their Master's kingdom.

The subject of the present sketch was born in 1746. His parents resided in a rural district, the village of Froshe, near Aschersleben, and were engaged in agricultural pursuits. His father was a man of more than ordinary intelligence, and was deeply interested in the education of his children. Discovering that his son John possessed talents of a high order, he resolved to furnish him with the best advantages for mental culture, and to send him to the celebrated Orphan House at Halle, at the time under the care of that eminent man of God, Augustus Hermann Francke. The funds expended for this object were not misapplied. The expectations of the friends were fully realized—the son soon became distinguished as a diligent, persevering and successful student. His progress in the acquisition of the Ancient languages, as well as in the study of the Natural Sciences, was very rapid. In the year 1765 he was regarded as sufficiently qualified for admission into the University. Here he continued to sustain the reputation, as a scholar, which he had previously enjoyed. He engaged with great zeal in the study of divinity, and devoted considerable time to the Hebrew, Syriac and Arabic languages. His clear and acute mind also found much pleasure in philosophical investigations. As a mathematician, he was distinguished. He was fond of Astronomy, and in the accuracy of his historical knowledge, particularly of ecclesiastical history, he had scarcely a superior. During his connexion with the University, he was appointed a teacher in the Orphan School, and for two years gave instruction in the mathematics, as well as the Latin and Greek. He was considered so good an Arithmetician, that to him the first class in the school in that branch was assigned.

It was in 1788 Dr. Helmuth received a call to America, to preach the gospel. He immediately communicated the fact to his friend Schmidt, who was greatly distressed at the idea of parting with one he so tenderly loved. Soon after, in the course of a conversation with Dr. Francke on the subject of his mission, the Doctor expressed his regret to young Helmuth, that he must undertake the voyage alone, and wished that there was some one to accompany him in the enterprise in which he was about to embark. Helmuth replied that he thought Schmidt would not be averse to going with him, and suggested that the matter should be presented to his consideration. Schmidt at once cordially acceded to the proposition, provided it met with the approbation of his father, from whom having, in a few days, received a favorable response, he determined to give himself to the work.

The young men, in company, started on their journey, and proceeded to the residence of Mr. Schmidt's parents, for the purpose of bidding adieu to the scenes of his childhood. On their arrival at the house, they found the whole family were at church. The father, on his return, gave them a cordial reception, but seemed to be much affected, when he ascertained that they were already on their way to the New World. Presently the mother and the rest of the household reached the dwelling, when quite a scene occurred. The grief was intense, and exhibited itself in sobs and tears. By this time the strange news had spread through the neighborhood, and the room was thronged with inquiring and sympathizing friends. The excitement increased, and the deepest feeling prevailed. The beloved son, who was the occasion of this anxious interest, remained calm and self-composed. He uttered not a word. His friends felt as if they could not give him up; it seemed to them, as if one so lovely and interesting must not be torn from the arms of their embrace. In the midst of this state of things, Mr. Helmuth begged all present to be quiet for a few minutes, as he desired to say something to them. He took from his pocket his favorite book, *Bogatzky's Schatz-Kästlein*, and on opening it his eyes fell upon a passage adapted to the occasion, which he read. He then offered a fervent prayer to God. The influence was most happy; all became immediately consoled, the parents were reconciled and acquiesced in the son's decision, whilst the father, extending his hand to the travellers, said: "Go in the name of the Lord and, if it should be necessary, even to Turkey—the Lord be with you." The father appeared so well satisfied, that he fol-

lowed them, so as to be present at the ordination, which was to take place a few days afterwards at Wernigerode.

Thence the pilgrims went to Hamburg, from which point it was proposed to embark for London. Here young Schmidt was called to pass through a most severe conflict. After the excitement connected with the separation from his parents had subsided, he experienced a reaction in his feelings. Doubts and difficulties perplexed and embarrassed his mind. His confidence wavered, and his courage began to fail. The Lord tried his faith. He came forth from the struggle strengthened. His heart was encouraged. He felt firmly convinced that he was in the path of duty, that it was the Lord's will he should labor on these Western shores.

The young men were detained longer at Hamburg than they expected. Their passage had been secured, and their baggage already conveyed on board, but on account of some unforeseen difficulties arising, they were disappointed, and obliged to remain. Their goods were consequently removed from the vessel, and they awaited another opportunity, which they supposed would soon offer. This detention saved their life. The ship, in which they had intended to sail, was wrecked by the way. It seemed a divine interposition. It was regarded by them as a proof of God's special care over them. They felt grateful. They knew that they were not forsaken. They were assured that He, in whom they trusted, and who was mightier than their enemies, was with them, and that no weapon formed against them could prosper.

In the month of January, 1769, they sailed from London, and reached Philadelphia the following April. During part of the voyage, young Schmidt suffered considerably in health, so that serious apprehensions were excited with regard to the result. He, however, recovered, very much to the joy of his friend Helmuth, who was deeply concerned in reference to him, as he had been chiefly instrumental in inducing him to leave home and undertake the journey.

Mr. Schmidt, with his friend, was kindly received by Dr. Muhlenberg, the apostle of Lutheranism in this country. He enjoyed the hospitalities of his home for several months, until he accepted a call to Germantown, Penn. This congregation he served with great fidelity for seventeen years. He was greatly beloved by his people, and his labors appreciated. He was pastor there during our Revolutionary war, and as he was a strenuous Whig, and disposed to take a decided stand in favor of the patriotic efforts, which were made for independence, he was compelled to flee, whilst the town was occupied by the

enemy. Not very far from the spot, on which the old church was erected, is still standing the building in which the British took refuge on the occasion of that memorable battle, which was so disastrous to the American arms. Pastor Schmidt returned to his charge as soon as it was thought that his life would no longer be in jeopardy.

In the year 1785 he removed to Philadelphia, and became the colleague of Dr. Helmuth. His departure from Germantown, and his acceptance of this situation, was no doubt influenced by the desire to be more intimately associated with his old friend. This position he held until his death, in the language of his bereaved colleague, "faithfully discharging its duties, and enjoying the respect and affection of all." Whilst here he passed through the furnace of affliction, burying in rapid succession seven children, all in the bloom of life, and soon after following to the grave the beloved partner of his life. He was also himself attacked with yellow fever, during the fearful ravages of this dreadful epidemic in the year 1793. *Many are the afflictions of the righteous, but the Lord delivereth him out of them all.* Having suffered himself, he could feel for the suffering. He could truly say:

Non ignarus mali, miseriis succurrere disco.

He did sympathize with the afflicted and distressed; he was always ready to minister to their comfort, and bring the relief in his power; the sick and the aged found in him a devoted friend—

"Needy poor

And dying men, like music heard his feet
Approach their beds; and guilty wretches took
New hope, and in his prayers wept and smiled,
And blessed him, as they died forgiven."

Even when in feeble health, and sickness had prostrated his strength, he was visited by the members of his church, and performed for them pastoral service. He was wont to say:—"I will labor as long as I can, and I will not spare myself, even if I should sink under the weight of my burdens."

It pleased the Lord to remove him from this world, after a protracted and painful illness, May 16th, 1812, in the sixty-seventh year of his age. He endured his sufferings without a murmur, with remarkable fortitude and christian resignation. His cheerful submission to the divine will was striking, and profitable to all who visited his sick chamber. His remains were followed to the grave by a large concourse of sorrowing friends. His surviving and mourning associate, Dr. Helmuth, delivered a brief and suitable address on the occasion, from the

words: *I am distressed for thee, my brother Jonathan: very pleasant hast thou been to me: thy love to me was wonderful, passing the love of women.* The corpse, after the delivery of the address, was interred in the vault in front of the altar of St. Michael's church, corner of Fifth and Cherry, Phil. A fortnight afterwards, the occasion was still further improved by a discourse, which Dr. Helmuth preached, from the text: *For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek*—which text, said the speaker, contained the sum and substance of all the deceased's sermons, for he esteemed the doctrine of the atonement as precious above every thing else.

Dr. Schmidt possessed a clear, acute and vigorous intellect. He was a deep and an original thinker. His attainments were varied and extensive. He was generally regarded as a fine scholar, and from the University of Pennsylvania he received the highest literary testimonials. He never made any parade of his knowledge, but was characteristically modest, retiring and unassuming. In the pulpit he was practical and instructive. He is described in the *Hallische Nachrichten*, as a plain and pious preacher, whose aim it was to lead the impenitent to God, and to present before his hearers *Jesus Christ and him crucified*. He was considered by all who knew him, a sincere, upright, and devoted christian, fearing God and eschewing evil, whose constant endeavor it was to do his Master's will, preaching the truth by example as well as by precept, and laboring systematically, and with unwearied patience, for the good of souls. His actions corresponded with the words he presented from the sacred desk. His life was blameless and unsullied, a beautiful exemplification of the power of religion. He did not labor in vain. His efforts to do good were signally blessed. Through his instrumentality souls were awakened, and brought to a saving acquaintance with the Redeemer. When such a one is removed, and the church deprived of his labors, it is not surprising that his loss should be felt, and deep sorrow evinced! We may truly exclaim:—*Help Lord, for the godly man ceaseth, for the faithful has failed among the children of men.*

J. GEORGE LOCHMAN, D. D.

Dr. Lochman, so widely and favorably known in the Lutheran church, was born in the city of Philadelphia, December 2d, 1773. His parents had immigrated into this country at an early period and, although in humble circumstances, were dis-

tinguished for their probity and piety. Their son George, when yet a boy, seemed to promise much, and awakened high expectations. He developed, in his childhood, a remarkable fondness for reading. Whilst his companions were engaged with their sports, he was interested in his books, over whose pages he poured with fixed attention and the greatest delight. He also comprehended and retained what he read. At school he soon gave proof of more than ordinary mental capacity. His perception was quick, his memory retentive, and his intellect susceptible of great improvement. His rapid progress in study attracted the attention of his teachers, who rejoiced in the success of their pupil. In his youth he was deeply exercised upon the subject of religion. His convictions were very pungent, and he passed through severe internal struggles, and various mutations, before he experienced the quickening power of the Divine Spirit, and was brought to see the mercy of God, and to own and love his Savior. During his attendance upon the catechetical instruction of the church, he won the heart of his pastor, and the promptness with which he answered the questions, excited the hope that he might be inclined to the work of the ministry. The opportunity of directing the young man's thoughts to the subject, and of urging its importance upon his attention, was not disregarded by Dr. Helmuth.

In this connection, we are disposed to inquire, whether christian pastors are not sometimes remiss in duty, and unmindful of their obligations to the church? Is it an object dear to their heart, to seek out young men of suitable qualifications, in their congregations, for the sacred office, and to press upon their consideration the great work of preaching the gospel? We are not only to pray that the field, which is white for the harvest, may be furnished with laborers, but we are to put forth corresponding efforts. *The harvest truly is plentiful, but the laborers are few.* In the Lutheran church, especially, the destitution is very great. We need many men of fervent piety and the requisite talents, to supply the numerous waste places, scattered all over our Zion. In almost every pastoral district, there are those of promising abilities, who might be disposed to turn their attention to this important question, if it were only suggested. Young men have often cherished the thought and been self-moved to the work, but have never ventured to name the promptings of their hearts, because there was no encouragement offered by those who sustained to them the relation of spiritual guides. Who can tell how many gifted minds have thus been lost to the ministry? It is

said of the late Rev. James Patterson, of Philadelphia, a most excellent man of the Presbyterian church, that he was the means of introducing not less than sixty young men into the gospel ministry. It is impossible to estimate the influence such an individual exerts. The amount of his usefulness, and the extent of his labors cannot be measured. Eternity alone can reveal the results. He may set in motion a train of causes, which shall continue to operate long after he is laid in the silent tomb; he may have been instrumental in placing into stations of influence and power, those who shall act on the destinies of others, when his own name is forgotten!

When the subject of the ministry was proposed to young Lochman, it received his cordial approval. With him the inquiry was, *Lord, what wilt thou have me do?* He had consecrated himself to the Savior, and was ready to engage in any service to which he was adapted; it was the governing object of his life to do good, and to glorify God. The mother also favored the project, but the father at first made numerous objections. He was desirous, that his son should aid him in the business in which he was employed; besides, his income was so limited, that he could not possibly furnish him with the means for obtaining a collegiate education. The father did not wish him to enter upon the work without being thoroughly qualified for its duties. All opposition was, however afterwards withdrawn, when it was ascertained that the son's desire in this direction was so strong, and could not easily be subdued. The influence of the pastor in the family, was likewise exerted, in convincing the parent of his duty, and leading him to arrive at proper conclusions in reference to the matter.

After acquiring the preliminary knowledge, Dr. Lochman entered the University of Pennsylvania, at which he was graduated in the year 1789, and from which institution he subsequently received the honorary degree of Doctor of Divinity. Having completed his collegiate course, he taught for a season, prosecuting at the same time, his Theological studies, under the direction of Rev. Dr. Helmuth, with whom he continued, until his licensure, in the year 1794, by the Synod of Pennsylvania. Soon after, he accepted a call to Lebanon, Pa., where he remained for the space of twenty-one years, laboring with great fidelity, and the most satisfactory results. They were years of long and patient toil. The charge embraced not only Lebanon, but a considerable circuit in the vicinity. Our ministers, at that day, were few, and the field was extensive. Our members were scattered, and pastoral duty was

necessarily onerous. He did not, however, labor in vain. Most precious fruit accompanied his efforts. His influence was felt far and wide. He had been repeatedly invited and earnestly solicited to "pull up stakes," and "pitch his tent elsewhere, yet so much attached was he to his people, that he could not for years, feel that it was his duty to dissolve his connexion with them. In 1815, when he was elected pastor of the Lutheran church at Harrisburg, Pa., then a comparatively new and inexperienced charge, and struggling under difficulties, his convictions of obligation were so strong, that there seemed to his mind no other alternative than to accept the appointment, although he had previously refused several more eligible offers. The voice of conscience urged him, and he concluded it was God's will that he should go. The call was short but pertinent, and closed with the following language: "The Lord incline your heart to us, as our hearts have been inclined to you." His introductory sermon was preached on the 3d of September, from the text: *Whom we preach, warning every man and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus*—in which the speaker furnished a clear and impressive exhibition of the object and duties of the christian ministry, together with the obligations resting upon the people. So favorably was the discourse regarded, that the vestry resolved to have it printed for gratuitous distribution, copies of which are still extant. During his residence at Harrisburg, which was until death terminated his labors, he sustained the character of a faithful and zealous messenger of God. A fresh impulse was given to the church; the congregation prospered, and the membership was increased. During each of the eleven years of his administration, the average number of additions to the church was twenty-eight.

Owing to the extent of Dr. Lochman's ministerial labors, his constitution began gradually to decline. He had been overtaken in public efforts, to which he had devoted himself with so much earnestness, during an active service of thirty-two years in the ministry. The infirmities of age prematurely increased upon him and, ere long, disease prostrated his strength. During his protracted confinement, his sufferings were most severe, yet he bore them with patience and christian submission. Neither a murmur nor complaint was heard. The time was profitably occupied by him in concern for the church, in setting his house in order, and completing the preparation already made for his latter end. His faith in God was firm and unshaken; he relied for acceptance upon the blood of the atone-

ment, and calmly awaited the summons. To the Rev. Dr. De Witt, who visited him in his dying chamber, he remarked: "What should I now do, if I had not an Almighty Savior, upon whom to depend?" The serenity which beamed upon his countenance, and the expressions of joy and peace which fell from his dying lips, spoke of heaven. On the 10th of July, 1826, in the fifty-third year of his age, he laid down his office in the church upon the earth, to enter upon the *general assembly and the church of the first born, whose names are written in heaven*. On the following day they carried his body to the grave, attended by an immense number of sorrowing friends, who grieved that they should no longer see his face and listen to his words of affection and paternal counsel. The exercises of the occasion were conducted by Rev. Dr. Endress, of Lancaster, Pa., who preached from the words of the aged Simeon: *Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.*

From what has already been said, it may be naturally inferred, that Dr. Lochman was a faithful and most successful pastor. He was abundant in labors, fervent in spirit, and valuable in counsel. He was loved and revered by his congregation, as their spiritual father. In the hour of darkness and adversity he was with them, soothing their sorrows and ministering unto them consolation and instruction. He was frequent in his visits to the house of mourning, and the chamber of the sick. He was humane and charitable, and without any ostentation bestowed his alms, and relieved the wants of the unfortunate. He possessed an amiable character, a cheerful temper, a generous nature, a warm heart, and an aptitude for making friends and securing confidence. In his deportment he was plain and unassuming, in his intercourse accessible and conciliatory, affable and courteous, attentive to all the proprieties of life. He was regarded by some, as rather punctilious, and too particular in the observance of all the forms of politeness. It was his uniform practice to take off his hat to every one, whom he met on the street. He was careful in his expressions, discreet in his actions, charitable in judgment, and slow to ascribe an improper motive to an individual's conduct without sufficient reason, or when a good one could be assigned.

Although nearly thirty years have elapsed since his death, his praise is still on the lips of his parishioners, who yet survive. They all unite in bearing testimony to the spavity of his manners and dignified bearing. They represent him as being most particular in his care and attentions to children, who were

allured by his gentle and affectionate manner. He devoted a part of every Lord's day he spent in town, to the instruction of the young, generally known among the Germans as *Kinderlehr*. His engagements in the surrounding country, however, rendered it impracticable for him to meet the children every Sabbath. It may be interesting, in this connexion, to state that the congregation at Harrisburg, whilst Dr. Lochman was their pastor, claim the credit of having removed the restriction which excluded the children of the wealthy from the advantages of the Sunday School. When this institution was first established, its excellent founder proposed to benefit only the poorer classes, who were without any instruction during the week. The original plan of Raikes has been entirely changed. The idea of admitting all classes was entirely new to this community.— If practised anywhere else, it was not borrowed, for the fact was not known to them. On a certain occasion, in the year 1819, several of the young members of the church met at the house of the pastor. In the course of a conversation, some one proposed to start a *Sabbath School*, another replied, *where will you get the children?* The answer was, *let us commence upon the principle of receiving children of all classes, rich and poor, without distinction, and we shall have scholars enough!* The suggestion was adopted, the enterprise commenced, and the success of the effort surpassed their most sanguine expectations.¹

Dr. Lochman was an able and popular preacher. His style was solemn and impressive, kind and persuasive, marked by much feeling and great earnestness. The truths of God's word were proclaimed with amazing simplicity, meekness and power. There was nothing denunciatory in his discourses, no anathemas were launched from the pulpit; he seemed desirous of winning souls to Christ, of persuading men to be reconciled to their Father in Heaven. His preaching was deeply imbued with the doctrines of the cross; it was eminently practical and instructive. Many, by his affectionate and kind manner, were induced to examine the question of eternity, to ponder their ways, and to flee for refuge to the hope presented in the gospel. The careless were awakened, the weak were strengthened, the crushed and broken-hearted were bound up, the wanderer reclaimed; saints were edified and souls saved. He trained—

¹ Rev. C. W. Schaeffer's discourse, delivered on the fiftieth anniversary of the English Lutheran Church at Harrisburg.

"By every rule
Of holy discipline to glorious war
The Sacramental host of God's elect."

Many of our candidates for the sacred office resorted to him for Theological instruction. Among the number whose names occur to us are, Rev. Dr. Kurtz, Rev. Messrs. Reimensnyder, Schindle, Schnee, Stecher, Stroh, Bahl, F. Ruthrauff, J. Ruthrauff, E. Keller, D. Eyster, Shirer and A. H. Lochman.

By the church at large, Dr. Lochman was held in high estimation. He was interested in its general welfare, and labored diligently for its elevation. He was disposed to identify himself with every effort, intended to advance its best interests. The records of the Synod, with which he stood connected, show how much he was valued by his brethren in the ministry, and the influence he exercised over them. He was the early, zealous, and devoted friend of the General Synod, which has been such a blessing to the church. He presided over its first convention, assembled at Frederick in 1821. His ministerial labors so absorbed all his time, that he found little leisure for authorship. He wrote a work on the history, doctrine and discipline of the Lutheran church. Also, since his death, a volume of sermons of a devotional character, for circulation among the people, has been published.

Dr. Lochman exercised an unbounded influence. All sects and classes in the community were much attached to him, whose gratitude and love he enjoyed in an eminent degree. His opinions carried with them great weight; his views upon any subject always commanded attention. His life was a beautiful illustration of the reverence all feel for exalted piety and active benevolence. His death created a void in the church which could not be easily filled. Many a heart was struck with grief. The people of both charges, to whom he had dispensed the word of life, mourned his loss. His brethren in the ministry, especially those who composed the school of the prophets, at his own house, and were trained by him for the sacred ministry, greatly sorrowed. All felt that a good man had fallen. Hundreds gathered around his grave to pay their last tribute of love to departed worth; to do honor to the memory of one, whose virtues and labors were indelibly impressed upon their minds. Such a man needs no monumental stone or towering height to perpetuate his name. He has himself erected a monument more enduring than tablets of brass or marble—

*Ere perennius,
Regulique situ, pyramidum altius.*

He will live in the affections of the people, and his excellencies will be transmitted, with unimpaired vigor, to posterity. His influence remains, the remembrance of his life is sweet, his rest is sacred! *Blessed are the dead who die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.*

CHRISTIAN F. ENDRESS, D. D.

*Ibimus, ibimus
Ulcunque precedes, supremum
Corpore ille comites parati.*

The church has always associated with Dr. Lochman's name that of Dr. Endress. They were not only cotemporary, but they were nearly of the same age. They commenced their career together and pursued their studies in company. They were graduated at the University of Pennsylvania and both for a season, gave instruction. They studied theology under the direction of Drs. Helmuth and Schmidt, entered the ministry the same year, were connected with the same ecclesiastical body through life, lived on the most friendly terms, and frequently labored in common efforts to promote the welfare of the church. They were called away from earth to heaven, with only a brief interval of separation. The grave had scarcely closed upon the one, before it opened for the other. *They were united in life; they were not divided in death.* The church had not yet laid aside its habiliments of mourning for one beloved son, when she was called to shed tears of sorrow over the tomb of another, upon whom she leaned for support, and whose services she highly prized. Dr. Endress had only recently officiated at the funeral obsequies of his friend; now the performance of the same sad office he himself requires. The work of life must terminate! Death, with his sickle, is always ready at the appointed time!

*"By all of human race death is a debt
That must be paid: and none of mortal men
Knows whether till to-morrow life's short space
Shall be extended."*

The subject of the present sketch was born in Philadelphia, in the year 1775, and died in 1827. He was, consequently, at the time of his death, in the fifty-third year of his age. At an early period in life, he commenced his studies, and was regarded as a youth of rare promise. He was graduated in 1790, at the University of Pennsylvania, in which he was engaged, for a time, in teaching. Already at this period he was distinguished for his scholarship and excellence, and afforded

those presages of usefulness, which were afterwards so happily realized. His youthful piety led him to think of the sacred ministry, and soon after his graduation at college, he became a student of theology in his native city. He was licensed to preach the gospel in 1794, and immediately took charge of the congregations at Frankford, Pa., and Cohanzy, N. J. He continued for some time to reside in Philadelphia, and was employed during the week as a teacher in the English school, connected with the German Lutheran congregation of the city. Some of his pupils still remain, who retain for their old teacher a fond and grateful remembrance.

It was in 1801 Dr. Endress received and accepted a call to Easton, Pa., where, with the exception of a single year, spent in the State of New York, he labored uninterruptedly, till 1815. On the death of Rev. Dr. Muhlenberg, he was elected pastor of the Lutheran congregation at Lancaster, Pa., and at once entered with diligence and ardor upon the duties of the position. Here was opened a wide field of usefulness, in which his learning, piety and signal abilities were all displayed, in a manner creditable to himself, and highly conducive to the interests of his charge. Although he succeeded one of the most popular and successful preachers of the day, he enjoyed the full confidence and sincere regard of the people committed to his care. For a brief season, it is true, he was called to pass through a severe trial, and encounter serious difficulty, in consequence of his connexion with the effort to introduce the English language into the exercises of public worship. The Germans regarded all attempts of the kind, as an innovation upon their rights, and almost everywhere resisted the wishes of those members in the congregation, who were anxious to make provision for the spiritual instruction of their families, unacquainted with the German language. Many injurious reports, prompted by a malignant feeling, were at this time circulated, and by some believed; but the Doctor lived sufficiently long to establish their groundlessness, and to vindicate the integrity of his character. The Germans withdrew from the church, and erected an edifice to be devoted exclusively to German services. Peace was thus secured. All opposition was soon silenced. Dr. Endress' course was subsequently approved, and the verdict of posterity has pronounced the charges preferred against a faithful pastor, as gross calumnies. He enlisted a host of ardent friends, whose attachment to him was greatly increased, in view of the fearless course he had pursued. They clung to him until the last, with the warmest and most tender affection. The effort to impair his

influence and destroy his usefulness, was an entire failure.—
The weapon employed proved powerless—

Tantum in bello sine ictu.

Innocence is often most successfully vindicated by the very means employed to blast its reputation. Malicious attempts to injure character usually recoil upon the perpetrator. In the beautiful language of England's favorite bard :

"Virtue may be assailed, but never hurt,
Surprised by unjust force, but not enthrall'd,
Yea, even that, which mischief meant must harm,
Will in the happy trial prove most glory."

Dr. Endress died after a brief but painful illness, which was borne with great meekness and christian fortitude. His congregation, whose interest lay near his heart, occupied most of his last thoughts, and elicited his deep solicitude. His end was calm and peaceful. He left the world sustained and cheered by the truths of the gospel, in the triumphs of a living faith, and the hope of a blessed immortality. He was buried in the old Lutheran grave-yard in Lancaster, H. A. Muhlenberg, D. D., of Reading, Pa., performing the services of the occasion. Testimony to his excellencies is furnished in the following inscription, engraven upon the stone designed to perpetuate his memory : "This monument, which covers the remains of the Rev. Christian F. Endress, D. D., has been erected by his friends, as a mark of their affection and a tribute to his worth. He served this congregation, as their faithful pastor, for twelve years, and having completed thirty-three years of his ministry, and the fifty-second year of his age, he was, on the 30th of September, 1827, gathered to his fathers, a bright example of the power and confidence that spring from the faith, which he had so long and so faithfully taught."

Dr. Endress has always been regarded as a brilliant light in the Lutheran church. He was one of the ablest and most influential among our older divines. He was emphatically a strong man, whose mind was naturally capacious and comprehensive, subjected to the most careful culture, and brought under the influence of the most rigid discipline. He had, from his youth, enjoyed the best advantages, and was distinguished by the versatility of his powers, and the range of his acquirements. He was a finished classical scholar, and accomplished in almost every department of knowledge. He had the faculty of disentangling the most abstruse subjects, and presenting the truth clearly to the mind. He possessed a discriminating mind, a sound judgment, a quickness of perception, and

great fluency of language. His life was devoted to the acquisition of knowledge, and his Theological learning was the result of deep and indefatigable study. He attained the highest honors of his profession, and from the University of Pennsylvania, he received the Doctorate of Divinity, in the year 1819. He wrote with equal facility in the German and English languages and, at the time of his death, he had in contemplation several works for the press. He had prepared for publication, a commentary on Paul's Epistle to the Romans, in reference to the merits of which Bishop White, of Pennsylvania, to whose judgment the manuscript had been submitted, expressed a most favorable opinion. We most sincerely regret that the friends of Dr. Endress have never permitted the work to see the light. It was the Doctor's habit to deliver lectures to his people on the different epistles of the New Testament.—These, it is said, were very able, and were, no doubt, written with a view to publication. During his life, he frequently contributed to the pages of the *Lutheran Intelligencer*, and since his death, several of his sermons have appeared in the *Lutheran Preacher*.¹

Dr. Endress was a man of public spirit. He manifested a zeal for the promotion of useful knowledge, and was interested in the elevation of the people. He was active in all the great movements of the denomination, to which he belonged, and wielded an important influence. He was recognized as a leading minister in the church, and repeatedly held the most responsible offices in the Synod, with which he stood in connexion. He participated in the organization of the General Synod, and was one of its most active and devoted friends.

Although Dr. Endress was attached to the principles of the church in which he had been reared and to whose service he had devoted his life, and yielded to none in the claim of sincerity in holding them, he was no sectarian. There was neither intolerance in his views, nor proscription in his intercourse with those, who differed from him in sentiment. He venerated the standards of the church, and defended them from misrepresentations, but he did not receive them as an absolute rule of faith. He would not permit them to supplant the Bible. He was not averse to confessions, but he proposed to rest upon human declarations of faith, only so far as they derive their

¹ In 1791 Dr. Endress published, in the German language, a *duodecimo*, entitled the "Kingdom of Christ not susceptible of union with temporal monarchy and aristocracy."

light from the sacred Scriptures. His liberality of sentiment endeared him to thousands, and very much enhanced his influence. He had no sympathy with that narrow bigotry, so prevalent in the land, which is disposed to exclude from christian interest and fellowship, everything which does not originate with itself, which sees no good in that which is not after its fashion, or which is not carried on under its own auspices. He condemned the spirit of intolerance and persecution, which is the reproach and scandal of any church in which it is found. He was not among the number of those, who are continually asserting their arrogant pretensions, and exclaiming, *the temple of the Lord, the temple of the Lord are we*; who aim to shut out from the kingdom, all who will not endorse their sentiments and acknowledge their claims. There is common ground, on which all who love our Lord Jesus Christ in sincerity and truth can meet, and they should feel under obligations to sympathize on all those questions, which pertain to the cause of our common faith. We may differ from one another as to some subjects, which are not considered as essential, yet we can live upon amicable terms, and labor together for the advancement of Christ's kingdom! Shall not christians dwell together in unity? Can we not discuss points of differences, in love? What excuse can be offered for the bitter spirit, petty jealousy, angry controversy, harsh expressions, and disgraceful epithets, which are sometimes employed by the members of Christ's body, and too often disgrace the christian church? Does the gospel justify such a spirit? Does it comport with the believer's profession?

Tantane animis caelestibus iræ!

The personal appearance of Dr. Endress was rather striking. He was a man of athletic frame, six feet in stature, not corpulent, but muscular. His complexion was florid, his hair light, and his temperament sanguineo-nervous. He was distinguished for his urbanity and refined manners. He united the holy affinities of his office, and the delicate sensibilities of the finished gentleman. There was in his demeanor cheerfulness without levity, dignity without austerity, piety without pretension, religion without ostentation. In the discharge of his pastoral duties, he was most faithful. In preaching, in visiting his people, in catechising the children and those of riper years, in relieving the poor, not only by personal efforts, but by interesting others on their behalf, and in all the multiplied and arduous labors of a devoted minister of the gospel he abounded.

ed. He will be long and gratefully remembered by the church.

"Peace to the just man's memory; let it grow
Greener with years, and blossom through the flight
Of ages; let the mimic canvass show
His calm benevolent features: let the light
Stream on his deeds of love that shunned the sight
Of all but Heaven, and in the book of fame
The glorious record of his virtues write,
And hold it up to men, and bid them claim
A palm like his, and catch from him the hallow'd flame."

ARTICLE II.

RECOLLECTIONS OF REV. DANL. SCHERER, AND HIS SON, REV. JACOB SCHERER, OF ILLINOIS.

By Rev. Francis Springer, A. M., President of the Illinois University, Springfield, Ill.

THE virtuous dead shall speak. A surviving friend will give them utterance; a friend who loved them in life, and loves them still, with an affection that common toils, trials and self-denials cement. They labored so faithfully and ardently for the church, that it would be cruel and cursing injustice not to let their examples live. They were humble men indeed, and but little observed beyond the sphere of their own ecclesiastical brotherhood. They were not such as have filled the world with their fame: but they were more noble, tried and true than many of earth's great ones, whose theatre of action was vastly wider. Of the talent which God gave them, they made a faithful use; and by so doing, they have rendered themselves worthy for the living to imitate. This, then, becomes a reason for the preservation of their memories. They have a right to live in the literature of the church for which they labored, because they were true men, who performed their duty well, and rendered valuable services to the church, in her day of small things among the new settlements of the great west.

The Lutheran church, doubtless, has lost much, by suffering oblivion to hide from succeeding generations the lives of her early missionaries. It may be said, rather in reproach than as evidence of becoming modesty, that the Lutheran church, in this country, has not employed, as freely as other denominations have, the valuable aid which the biography of her faith-

ful sons can furnish, in the work of self-extension and perpetuation.

From the brief notices here and there afloat, like the afflicted seamen of *Aeneas*—*rari nantes in gurgite vasto*—we may certainly infer that Lutheranism in America has embraced among its ministers, some of the choicest spirits of human kind.

It is not in the spirit of undue praise of the clerical profession, that I deem a somewhat formal notice of the life of Rev. *Jacob Scherer*, and of his worthy father, Rev. Daniel Scherer, required. A motive of justice to the church and Synod of which they were members; a regard for the memory of the dead, and a desire to render a contribution to the means of self-improvement which their lives afford, are the leading influences by which my pen is directed. Besides also, there is pleasure in studying human character; just as there is in studying the organization, development, habits and uses of a plant. We pursue Botany, or any other science, to acquaint ourselves with the laws and phenomena of the material organism amidst which we live. In like manner also, the study of man, as he passes, successively, through the various stages of his moral and spiritual development, may afford lessons of wisdom eminently useful. If, in the processes of physical nature, we can discern the benignity and intelligence of the Allwise God, the same result is equally attainable, only with higher pleasure and purer profit, from a careful study of humanity. On this occasion, two specimens are presented for our contemplation—a *Father* and his *Son*—the one expiring at the allotted maturity of threescore years; the other stricken down suddenly and unexpectedly, in the very midst of his days.

REV. JACOB SCHERER, who departed this life about noon, on Wednesday, 15th of October, 1851, was born in Botetourt County, Virginia, November 25th, 1816. His father, Rev. Daniel Scherer, for many years the patriarch of Lutheranism in Illinois, consecrated this son of his to God, and the ministry of his church, at his birth. The son was born during one of the father's excursions, at a distance of thirty miles from home, in the discharge of ministerial duties. Before he had reached his family, and ere he had seen the new-born heir to his name, the devout parent, as he journeyed along, held converse with his Maker; and, in spirit, dedicated the child to His service; and, if a son, to the ministry of the church. That act was the reverent, earnest and unostentatious vow of a faithful heart, and was never divulged to any one—not even the moth-

er—till communicated to the writer, a short time after Jacob's death. An incident so pleasing extorts the exclamation, O God, thou dost regard the vows of thy people, and keepest covenant forever! Mercy and truth are the pillars of thy throne, and in thee may frail and sinful man confide!

The quality most remarkable in the childhood and youth of Jacob, was the kindness of his disposition. This endeared him to his brothers and sisters, and rendered him submissive, respectful and obedient to his parents. He early disclosed, also, an inclination to be religious, and was often observed to withdraw from the noisy sports and frivolous pastimes common among children, and to maintain a sobriety of demeanor superior to his years. In the seventeenth year of his age, on hearing a discourse from the pulpit, by his father, he resolved to dedicate himself to God; and accordingly, he soon after united himself with the Lutheran church at Hillsboro', Montgomery County, Illinois.

Jacob had thus far been nurtured in the school of piety, and reared to habits of manly industry. He labored faithfully in the field, whence the family subsistence was derived. In business he was not slothful, but attentive, enterprising and laborious. On the paternal farm, he was a hard worker, and rendered himself almost indispensable as a supporter of the family. In his new life of piety, he was equally zealous and active. With him, church connection was only the beginning, not the consummation of piety. His improvement in the divine life was manifest. Devout, sincere and earnest, he was punctual in his attendance at church, and delighted much in the exercise of prayer; and generally employed his leisure for improvement in religious knowledge. Thus he continued while he resided with his parents in Illinois. His attendance at school during this period was to the extent of his father's means, which, with a numerous family to support, were extremely limited. Having made up his mind to become a preacher of the gospel, he set out, at the age of nineteen, upon the high career of preparation for the ministry. To him and his parents, as also to the other members of the family, this was a trial of no ordinary severity. The prospects of the Lutheran church in Illinois and parts adjacent were, at that period, gloomy indeed. Other professions and pursuits were far more inviting than the ministry of reconciliation. Destitution of the funds necessary for a collegiate and theological course of instruction, and the inconvenience and expense of traveling a thousand miles, together with the thought of a long separation, of six or seven years' continuance, while pursuing

his studies at Pennsylvania College and the Theological Seminary, at Gettysburg—during the whole of which time he could not expect, for want of funds, to visit his parents, or be visited by them—not even if sickness should invade and death threaten—all these were circumstances which threw clouds and darkness over the course, upon which our youthful christian had resolved to enter. The love of home is a holy sentiment. It is itself both an evidence and a fountain of generous impulses. Home, even in a log cabin on the bank of the Mississippi, is a hallowed spot; and becomes more dear when its endearments must be forsaken. The stripling that can turn upon a distant journey of years-protracted absence from father, mother, brothers, sisters, and all the loved objects of early childhood, without sadness and without tears, is only a truant, a hardened vagrant, and nothing better. Such insensibility belonged not to the subject of this memoir. In his case, an illustration is furnished of that denial of kindred which the merciful Savior requires: "He that loveth father or mother more than me, is not worthy of me;"¹ "and every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."²

As Jacob was poor, his expenses at the college and seminary were borne by the "Education Society." Thus, he, like many others, now useful as heralds of the cross, was a student by charity. In the summer of 1836, being in the twentieth year of his age, and without much previous education, he commenced his studies at Gettysburg, Pa. After continuing for a time in the preparatory school, he entered Pennsylvania College. The honest student's life is one of perplexity and cares. A young man, with plenty of money, may indeed pass through college with only a moderate share of embarrassment, provided he studies well, and conforms his conduct to the rules of the institution. If he is animated by an honorable ambition, his anxieties are only such as arise from a laudable desire to excel, and to gratify his teachers by his proficiency in knowledge. But if to these are added a sense of dependence on strangers, even for the bread he eats, the books he studies, and the apparel he wears, he will be likely to experience some degree of humiliation. In this situation the poor student, who derives his support from the gifts of philanthropic piety in the church at large, may often be assailed by

¹ Matt. 10 : 27.² Matt. 19 : 29.

the tempter, who will endeavor to persuade him that he is unfitted, by his poverty and dependence, to be a preacher of the gospel; that God does not need him in the ministry, or *He* would have given him riches to acquire the requisite education; that the church will be rudely exacting, till the last farthing advanced for his benefit, shall be repaid; that he cannot enter the ministry as a freeman, but only as a slave, because he is largely in debt; and that, as a minister of the church, he will never be able to make money enough by preaching to procure even the necessities of life; much less, to relieve himself from the burden of debt which his ill-directed zeal for Christ has imposed. Such is the insidious plausibility with which the spirit of evil, and the enemy of all good, seeks to bewilder the purpose and weaken the faith of the pious young man who becomes a "beneficiary." Jacob, though naturally sanguine, buoyant and hopeful, was nevertheless often greatly depressed in spirit, by reason of his poverty. But, though penniless, he was not friendless. His fellow-students loved him, and delighted to cheer and aid him, whenever in their power. Though destitute of fortune, he was rich in the generous impulses of a noble heart; and he became especially endeared to all connected with him in college, by the manifest sincerity, intelligence and consistency of his piety. His spirit, chastened by trials, was thoroughly imbued with the unction of the gospel. Young as he was, and comparatively inexperienced, he is still remembered by his fellow-students, as presenting, at college, an admirable and attractive example of the true christian character. In attendance upon the means of grace, he was always faithful; and the exercises of private devotion were attended to with fervor and constancy.

He had a good voice for singing, and he delighted much in the melody and sentiment of the songs of Zion. Among his favorite hymns, perhaps none more frequently engaged the tones of his clear and flexible voice, than the three hundred and ninety-sixth hymn in the General Synod's Hymn-book.

1 Sweet was the time when first I felt
The Savior's pard'ning blood
Applied to cleanse my soul from guilt,
And bring me home to God!

2 Soon as the morn the light reveal'd,
His praises tun'd my tongue;
And, when the evening shades prevail'd,
His love was all my song.

3 In vain the tempter spread his wiles,
The world no more could charm;
I liv'd upon my Savior's smiles,
And leaned upon his arm.

4 In prayer my soul drew near the Lord,
And saw his glory shine;
And when I read his holy word,
I called each promise mine.

The class with which Mr. Scherer was graduated, consisted of eleven students. To him was allotted the honorable distinction of delivering the "Valedictory," usual on such occasions. In that address, he alluded with fitness and delicacy to himself; a lone pilgrim from the distant prairie-land of the west; fired with the heat of youthful ardor for the church of his fathers; and come to catch the glow of new influences at her altars of piety and learning in the East. Noble, persevering, self-denying youth! I can see him yet. There he stands, proclaiming his advent to the college, and bidding to its classic halls farewell. His unassuming manner, his modest countenance, his manly address, his distinct enunciation, his clear, rich, flexible voice, and more than all, the well known integrity of his heart, the purity of his principles, and the disinterested elevation of his aspirations, all conspired to give him favor in the hearts of the students, professors, and citizens who, that day, heard his valedictory.

Mr. Scherer was graduated in Pennsylvania College in 1841; and immediately after the close of the vacation, he became a student in the Theological Seminary. While pursuing his studies there, with his usual ardor, he experienced a strong inclination to prepare himself for the missionary field in Hindoostan. Himself and several others—among whom was Walter Gunn¹—held frequent and earnest counsel with each other on that important enterprise. They were willing to go forth as herald of everlasting life, wherever the indications of Providence might lead them. The grove of forest trees adjacent to the seminary, was often witness of their fervent prayers and wrestling with the Almighty, for guidance and decision of purpose, in relation to the field of usefulness for which they should prepare. The result was, that Mr. Gunn went to the distant east, to labor, and—as the event has proved—to die, among the blind and deluded worshippers of idols; while Mr. Scherer employed his brief but useful ministry in the new and

¹ Subsequently Rev. Walter Gunn, late Lutheran Missionary in Hindoostan, where he died.

sparsely settled regions of our own great west. While the one lies entombed in the country of the far-famed Ganges, the other reposes not far from the great Mississippi.

The theological studies in the seminary occupy a period of two years; and these completed, the student for the ministry becomes an applicant for licensure to minister in "holy things." On leaving the seminary, Mr. Scherer set out immediately for the west. This was in the autumn of 1843. He attended the meeting of the "Lutheran Synod of the West," which that year was held at Florence, Boone County, Kentucky; and by that body he, upon due examination as to his religious views, christian experience, and literary attainments, was licensed to preach the gospel, administer the holy sacraments, and perform all other ministerial acts. In 1846 he was ordained by the same Synod, in Luther Chapel, Harrison County, Indiana.

His first pastoral charge was that of Indianapolis and vicinity, in Indiana. His labors here were arduous; but he added a number of new members to his churches, and on leaving them, in the fall of 1845, he seems to have had a comforting assurance that his ministry at Indianapolis had not been wholly in vain. In his journal, when speaking of his farewell services in the Ebenezer church, several miles from the city, he says: "It is hard to tear oneself away from a congregation that cherishes such strong feelings of love towards one, as this congregation seems to have for me."

On leaving Indianapolis, he spent some time in Wabash County, Illinois, aiding his father in his christian ministrations in that quarter.

In February, 1846, he located in a German settlement near Olney, in Richland County, Illinois. On the removal of his family to that place, he made the following entry upon his journal: "Feb. 24, 1846.—We moved into one of Mr. S—'s houses, one-fourth of a mile from the state road leading from Vincennes to St. Louis, about four miles east of Olney, in Richland County, Illinois. Our furniture is truly Sucker:—no table; three stools; scarcely bed clothes enough to keep us warm. Bedsteads consist of rails let into the cracks of the wall at one end, and tied up at the other by withes, to rails set up between the joists and floor. We have a few books with us. This is to be our best accommodation for a time. We live in a little one-story house, all in one room. The rest of the week, I was engaged in fixing little matters in the house; getting up firewood, making up a school, &c."

This transcript is made from brother Scherer's journal, because it affords a fair sample of the inconveniences which he freely endured for the sake of rendering himself useful to the cause of Christ, and the church for which he toiled. His people having no regular house of worship, his public ministrations were conducted generally in school-houses, frequently in private dwellings, sometimes in the open air, and not unfrequently in work-shops and barns. His salary being quite too small for the maintenance of his family, even in the primitive style of pioneer life, he was compelled to teach a common school as a means of support. This he soon found, by experience, to be too laborious; and he records, on one occasion, that 'his health does not allow him to preach, at most, oftener than twice each Sabbath,' though at other times he had experienced no inconvenience from preaching three times on Sunday, and several times during the week.

Mr. Scherer's departure from Richland County was occasioned by the earnest desire of his ministerial brethren to engage his services as a teacher in Hillsboro College.

In the fall of 1847, his connection with the college commenced; but this was a species of employment he did not relish. He deemed himself better fitted for the active duties of the pastoral life; and, after a brief continuance, he earnestly desired a change. The Lutheran Synod of Illinois, then but recently organized, being anxious to obtain the services of some one qualified for the work of an exploring missionary, brother Scherer offered himself, and was immediately engaged for that laborious duty. In this employment he continued about two years. His field of exploration embraced Illinois and Iowa. During that period his journeyings were frequent, protracted, and often subjected him to great exposure in heat, cold, storms and floods. In his capacity of exploring missionary, brother Scherer fully realized to the Synod the hopes they had cherished, and demonstrated to the church the wisdom of their plans. He did not travel from town to town in the spirit of slothful dignity; but as a humble and faithful ambassador for Christ, he industriously sought out and visited the wandering and almost despairing members of the Lutheran communion, and imparted to them the fervor of his own zeal, and inspired them with the hope that, for the Zion from which they were exiled, a brighter day was dawning. His name is still cherished, and will long be remembered by hundreds whom he counselled, instructed, and encouraged in the ways of godliness. Previously to the explorations of missionary Scherer, the Synod of Illinois had no adequate knowledge of

the extent to which Lutheran emigration had spread over Illinois and the territory of Iowa. It was at that period also that the institution at Hillsboro (now at Springfield, Ill.,) was struggling into existence. The news that such an enterprise was undertaken by the Lutherans in Illinois, tended greatly to revive the dejected spirits of the scattered members of the church, and to prevent them from abandoning altogether the communion of their fathers.

A brief statement of the character of the deceased, may close the tribute to his memory, which this memoir is intended to present. No man was ever more laborious, self-sacrificing, and earnest in the work of the ministry; yet no one, probably, received less in return of the "good things of this life." He was poor, and in debt. Though one of the most economical of men, and favored, in this respect, with the assistance of his estimable wife,¹ he had made no progress in the acquisition of property. His faithful continuance in the duties of his professional calling, amidst the pressing discouragements by which he was annoyed, establishes for our departed brother the character of heroic devotion to the cause of Christ, and gives him an honorable place among the most faithful servants of the Lutheran church. His poverty was the infliction of his virtue; for it is fair to presume that, if, like most men, he had given his attention chiefly to the acquisition of property, he might, at least, have enjoyed a comfortable competency, and been able to lay up something for the day of weakness and decay. But the primary and all-engrossing sentiment of his soul was, to be useful in the holy office to which he had pledged the powers of his mind and the moral capabilities of his nature. He delighted to be employed in leading the wandering and bewildered victims of sin to the Savior of men. About all things else he seemed to be comparatively careless, perhaps even to a fault; but it was a fault which disclosed the benevolence of his disposition, and the sincerity and firmness of his trust in God. And who can dare to deny the wisdom of his choice? Who will venture to impugn that heart that "seeks first the kingdom of God and his righteousness?" For, after all our fretful and anxious toil for the things of the present world, what are they in comparison with the divine treasures of that mind imbued with the spirit of Christ, and consecrating all its powers, and its highest aspirations on the altar of

¹ Mrs. Scherer was the daughter of Rev. Daniel Gottwald, deceased, pastor of the Lutheran church at Aaronsburg, Pa. Mr. Gottwald was an estimable and faithful minister, and died greatly regretted by all who knew him.

usefulness; as Christ himself was useful; to our common humanity?

But however valuable the exchange which a man makes by renouncing the honors and perishable acquisitions which form the sole food of sordid minds, still his spiritual gain can furnish no justification for the selfishness and neglect of those who make no effort to impart of their abundance to the bodily wants of such as labor for the intellectual and moral good of their fellow-men. "Let him that is taught in the word, communicate to him that teacheth in all good things." This is an injunction of our holy religion; but such is the baseness of those hearts that are occupied with the gratification and the love of riches, that they steal all the advantages they can from the wholesome influences exerted on society by the gospel and its ministers, without acknowledgment, and without "rendering unto God the things that are his." For stealing money or other property, men are punished by law; but a man may steal thoughts, and appropriate to his advantage the moral restraints and self-security in person and property, which the labors of a faithful minister of God establish, and go unpunished of legal justice for an offence so mean. There is no species of exertion equal in value to that of mind, and yet none for which mankind are more reluctant to pay.

Rev. Jacob Scherer labored and suffered in mind and body beyond his strength; and there were but few who so far appreciated his worth as to come to his help. Martyr-like, he perished in the generous struggle for the church. Being apparently of a healthy and vigorous constitution, it is not unfair to presume that, dying at the early age of thirty-five, his untimely departure was owing, in part at least, to the severity of his privations, exposures and toils in the vineyard of his Lord. His dying exhortation to his weeping family was a quotation from the thirty-seventh Psalm: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

REV. DANIEL SCHERER was born in Guilford County, N. Carolina, Sept. 12, 1790. He died at the parsonage of Jordan's Creek Lutheran church, in Wabash County, Illinois, April 5, 1852, being in the sixty-second year of his age.

His preparatory studies for the christian ministry were commenced in the early part of 1813, under the supervision of his brother, Rev. Jacob Scherer, and were subsequently pursued under the direction of Rev. Peter Schmucker, of Virginia.—

His whole course of literary and theological training for the sacred office, did not extend beyond the period of three years, during which time he made frequent attempts to preach in the pastoral charges of his reverend instructors, and devoted several months to school teaching. In those days, our candidates for the ministry were very poorly supplied with the means of instruction. The church had not yet entered upon the wise plan of establishing colleges and seminaries for the education of her ministers. Grace and native vigor of mind, were the best substitutes for the disciplinary processes of regular scholastic instruction. Mosheim's Ecclesiastical History, Buck's Theological Dictionary, with a scanty supply of German theology, and above all, the Sacred Scriptures, constituted the library to which the student had access. His instructor was too much busied with the affairs of his congregations—which were usually *five to ten* in number—to allow more than a very small fraction of his time for the instruction of his pupil.

Despite the disadvantages and discouragements of his early deficiency in the means of learning, our lamented brother attained respectability as a preacher, both in the German and the English language; and, by his wise counsels and generous sympathies with his brethren, he was often hailed, both in the pastoral charge and the Synod, as the messenger of peace. The period of his ministry was nearly thirty-seven years, during which, zeal, sterling integrity, earnestness, humble and unostentatious piety, laborious self-denial and sacrifices, for the sake of being useful to the church, were the distinguishing features of his character. An innocent sportiveness, not inconsistent with the dignity of his profession, allured to him the affections of the young, and the steady constancy of his piety, inspired them with reverence. His manner in the pulpit was deliberate, solemn and impressive. His discourses were methodical; exhibiting previous reference to the standard theologians within his reach, and copious proofs and illustrations drawn from the Scriptures of eternal truth. His language was plain, but entirely free from the vulgar rant and local phrases with which even preachers of better advantages and higher pretensions to education, sometimes violate the sanctity of the pulpit.

Mr. Scherer, doubtless, derived much benefit, in the way of self-improvement and zealous devotion to the cause of Christ, from his contact and acquaintance with several devoted and influential ministers of the Lutheran church, at that time in North Carolina. Among such was Rev. Gottlieb Shober, president of the North Carolina Synod when, (June 1821) bro-

ther Scherer was ordained. Soon after his ordination, he succeeded to the pastoral charge scattered over the counties of Rowan, Cabarras and Montgomery: an extensive field which, till then, had been under the pastoral ministration of Rev. C. A. G. Stork. This appears to have been to Mr. Scherer a theatre of incessant activity and encouraging success. He had before him the stimulus of an example well worthy of his imitation, in the character of his predecessor—a man of varied erudition, philanthropic spirit, active and laborious zeal, and overmastering eloquence.

This field of Mr. Scherer's labors being too extensive, he relinquished a portion of his charge to a ministering brother; and, purchasing a farm in Cabarras county, he settled on it, with a view to permanent continuance in that portion of the charge which he retained. But his missionary zeal incited him to explore new settlements destitute of gospel ministrations. In 1832, he undertook a tour of exploration to the northwest, traveling on horseback more than seventeen hundred miles, and proclaiming the truth of Christ to many destitute Lutherans in Kentucky, Indiana, Illinois and Missouri. Finding in Montgomery county, Illinois, several Lutheran families of his former acquaintance in Cabarras county, N. C., and being strongly solicited by them to remove to their midst, he disposed of his property in Carolina, and, after a journey of six weeks, arrived, with his family, in Hillsboro, Illinois, April 27, 1832. In the following month, he organized at that place, a church of about thirty members. He was, as far as I can learn, the first Lutheran minister to organize a church in Illinois. He is, therefore, entitled to the distinction of being the patriarch of Lutheranism in the Prairie State. After many trying vicissitudes in this pastorate, in which he remained ten years, he removed, October 1843, to the county of Wabash, where he continued to the termination of his earthly career.

Though Mr. Scherer deemed himself imperatively summoned to the labors of the gospel ministry, and was firm in the conviction that they who minister at the altar should have their support from the altar, he was often compelled, like the apostle Paul, to labor with his hands for the maintenance of his family. On coming to Illinois, he brought with him the proceeds of his home in Carolina, and purchased a new one in the village of Hillsboro, and a small farm near by.

Of the loss which he suffered by his devotion to the ministry without compensation, I cannot speak without detailing circumstances that might be deemed reproachful to the living. It may be stated also, in mitigation of the inadequate support

he received, that he was a pioneer minister of the Lutheran church, laboring among the poor and remote settlers of the newly appropriated domain of the West; that the people among whom his ministrations were performed, were unable to render to their minister a sufficient compensation; and that our church then had not yet organized the Home Missionary Society which, in the last few years, has been affording valuable aid to our ministers in the work of pioneer evangelization. Mr. Scherer, for several years before his death, might have adopted the words of Peter to the Savior, (Mark 10: 28) "*Lo, I have left all, and have followed thee.*" The comfortable patrimony of his earlier years had been entirely exhausted a long time before his death. It was consumed in the support of his dependent family, because the sphere of his ministry was among those who were poor in the goods of earth. A man of less sincerity, earnestness and energy of will, would have moderated his exertions in the service of the church, or changed his ecclesiastical relations, or abandoned the ministry altogether, and justified his procedure by the plea of temporal necessity.

In his sphere, our departed brother acquitted himself in a manner accordant with the circumstances which adjusted his allotted position in life. He was a man of reading, inquiry and study. Though not eminently learned in the various branches of literature and science, which engaged so largely the attention of the more leisurely favorites of fortune, yet he was well acquainted with the holy scriptures, deeply imbued with the spirit of their teachings, and possessed an extensive acquaintance with the history of the church.

He took an active part in founding the institution of learning for the Lutheran church in Illinois, which was begun at Hillsboro, and has since been transferred to the Capital of the State. He was one of its original projectors, and continued till his death one of its most zealous and efficient friends.

In concluding this notice of Rev. Daniel Scherer, and his son, Rev. Jacob Scherer, we may be allowed the indulgence of a few reflections regarding ministerial support. The unwelcome truth must be admitted, that many of the most devoted ministers of the Lutheran church have been sadly neglected, and suffered to perish even, amidst the plagues of penury, and while steadily toiling in their sacred vocation. That is indeed a strange perversion of reason and Christian principle, which denies to the faithful minister of Christ a comforting share of the goods of this life, and dooms him and his wife and children to be in continual anxiety from day to

day, for clothing, shelter and food. This unmerciful, and worse than heathenish cruelty among professing christians, towards a class of men peculiarly fitted to confer great mental and moral benefits upon the community, and the country at large, cannot fail, ultimately, to effect the disgrace and ruin of the church that persists in a treatment so unbecoming. Of a minister, the most exacting punctuality in the payment of debts is required; and the slightest failure to fulfil his pecuniary engagements, soon covers him with reproaches and distrust, which speedily ripen into overt hostility and dismissal from his pastoral charge. But the community may owe him a just remuneration for his services, from year to year, and pay only when perfectly convenient, or not at all. While the good man is expected to exhibit in his daily demeanor, the example of superhuman excellence, he is doomed to subsist without food, to be clad without clothing, to shelter and protect his family without a house, and to pay his debts, though denied the use of money.

It is not to be concealed, that much of the error of popular sentiment on the subject of ministerial support, is chargeable to ministers themselves. Being usually of a benevolent disposition, and averse to the strifes and squabbles ordinarily connected with the expedients which men adopt for the acquisition of gain, they are willing rather to be contented with a small share of earthly comforts, if thereby they can procure exemption from the charge of greediness for filthy lucre.—When they find themselves in the midst of a young, indigent, and hard-laboring community, they feel impelled by a generous sense of christian philanthropy, to labor on, even if they must suffer. They toil in hope. They look for reward on high. To console themselves in their hour of self-denial, they often look to the greatest of all teachers—the Messiah of God—who, though rich, for our sake became poor; and of whom the truth of history, not less than the inspiration of poetry, affirms:

“Cold mountains and the midnight air
Witness'd the fervor of his prayer:
The desert his temptation knew,
His conflict and his victory too.”

ARTICLE III.

HOMILETICS—NO. II.

By Rev. Charles F. Schneffer, D. D., Easton, Pa.

IN a former number of the *Ev. Review* (Vol. V. No. XIX) we submitted to the reader some observations on the general subject of Homiletics; after specially referring to the process by which the theme of a sermon may be deduced from a text, we remarked that the view which we presented was incomplete without an exhibition of the manner in which the theme itself may be subjected to the process of partition or division. On this branch of the subject we now propose to dwell:

While public speakers who design to produce a permanent impression, are usually desirous of observing order or system in the arrangement of the materials of an address, a very great diversity of views exists, respecting the precise mode which should be adopted in arranging its details. In reference to the composition of sermons, many causes have combined to produce this diversity of views. The American pulpit, like the English, the German and the French, seems to have already assumed a character of its own; the pulpit, moreover, in the same country, exhibits different phases at different periods, influenced, to a certain extent, by gradual changes in the character of the literature of the country, by changes in the circumstances of a religious denomination, and by other causes. Surprising variations in the style of preaching are presented, for instance, by the German pulpit, in the period extending from the Reformation to the present day, and the modern British pulpit also exhibits certain changes since the age of the British reformers. Divine truth itself, is set forth in purity and fullness, in early and in recent times, by the faithful ambassadors of the Savior, but the external form, or the style of their discourses, whether we view the individual or the age in which he lives, is subject to many modifications, insomuch that, after other writers in Germany had, in many works, apparently completed the History of Pulpit Eloquence, P. H. Schuler¹ published, at the close of the last century, a work in three

¹ *Geschichte der Veränderungen des Geschmacks im Predigen*. 3 Theile. Halle 1792.

volumes, the sole object of which was to give a historical view of the changes which "preaching" had, at different periods, experienced on account of changes in the "taste" of speakers and hearers.

After Reinhard, who died in 1812, had attained celebrity, his method of arranging the materials of a sermon, was regarded with unusual favor, and during a considerable period of time, every homiletical work which appeared in Germany, acknowledged his unrivaled excellence as a preacher. Other methods subsequently began to prevail, and the latest homiletical writers do not recommend the adoption, in all its parts, of the rigorous system which he pursued in constructing his sermons. The last and most successful of the writers who advocated his theory and practice, was H. A. Schott,¹ whose work still remains unapproached by any other, in comprehensiveness and utility. The latest writer of eminence, C. Palmer,² who is, as we believe, regarded at present as the highest authority on the subject of Homiletics, and whose work is indeed of eminent value, on account of the many profound views which it affords of the topics discussed in it, assigns a surprisingly small space to the "Disposition," that is, to the arrangement of the materials of a discourse, or specially, the choice and arrangement of its heads. That portion of his work would be unexceptionable, if the preacher were necessarily limited to the consideration of a short passage of Scripture, and precluded from the privilege of extending his view of the subject before him, beyond the confines of the text; since he is, however, expected to set forth *religious truth*, and is permitted to derive illustrations, arguments, &c., from the whole field of revelation, while he is really under obligations to observe the laws according to which the mind thinks, he would unnecessarily resign great advantages, if he should be inadvertently induced by Palmer to sacrifice rich matter, and even logical accuracy, to a species of *textuality* which no competent authority has pronounced to be indispensable. While Palmer's views in other portions of his excellent work, are characterized by fulness and truth, and while his illustrations are chosen with great taste and skill, he seems unwilling, in that portion to which we allude, to do entire justice to a branch of Homiletics which other distinguished men have cultivated with great labor and admirable success; their convictions, resulting from intelligent experience, and sustained by

¹ *Die Theorie der Beredsamkeit*, &c., in three volumes.

² *Evangelische Homiletik*, pp. 676. Third edit. Stuttgart, 1850.

intellectual science, cannot be wisely dismissed without an impartial examination. Even if he is correct in assigning to it, practically, less importance than many others do, it is still of great advantage to understand the details of a system which many preachers still adopt, to the great benefit of their hearers. We propose to give prominence, in this article, to at least one feature of it, which is often neglected or misunderstood—we allude to the *doctrine of the BASIS OF DIVISION*.

We assume that the preacher is provided with a text, and that, according to the mode which we attempted to illustrate in the former article, he has thence developed a general proposition, technically called a *Theme*; it may assume the form of a categorical proposition (e. g. That man is justified by faith alone) or of a question (e. g. What is justification by faith?) or it may simply contain a title or name of a subject (e. g. On justification, &c.) or adopt any other appropriate form, (e. g. Justifying faith, &c.). The great question now arises: How shall this theme be treated? To offer desultory remarks on it, as they occur to the mind, unconnected, and independent of one another, would militate against all the rules which demand *unity* in every sermon. Even Dr. Porter,¹ who observes an absolute silence on the subject of the Basis of Division, while, in practice, he introduces it in part, warns his students against violations of unity. "The sermon," he says, Lect. viii, "should be, I, *one* in subject, II, *one* in design, III, *one* in the adjustment of its parts to the principal end, and to each other, &c." after which, he endeavors to demonstrate the utility, &c., of introducing general heads or divisions. Indeed, no writer of eminence could probably be found, who does not fully adopt the same view; and it requires little observation to induce us to admit the validity of the two following rules, which ancient writers already established: I. *No heads or divisions are admissible into the body of the discourse which are not really included in the main proposition, or, in other words, connected with or inherent in the theme*; and II. *No heads or divisions can be omitted with propriety, which essentially belong to the conception expressed in the theme*, if that theme is to receive justice in the discussion. If these general principles are admitted, the preacher will at once discriminate between the various leading thoughts that occur to his mind when he inspects the theme, and while some are discarded in compliance with the former, others will be suggested by a recurrence to the latter rule.

¹ Lectures on Homiletics and Preaching, &c., Andover, 1834.

In order to facilitate the process of dividing a subject, and to secure conformity to both rules, the doctrine of the *Basis of Division* has been established in this department of Homiletics, and its value is vindicated by the useful results which follow an intelligent application of it. We have ventured to anglicize in this manner the German term: *Eintheilungsgrund*, which is itself a version of the technical "*fundamentum dividendi*," and we prefer it to the possible phrase, *Partition-basis*, as less awkward in our language, and more accurate, in view of the very important distinction which rhetoricians, controlled by the exigences of their science, and the poverty of language, have made between the technical words, *Division* and *Partition*.

The doctrine of the basis of division is very simple. When the preacher has reached that point in his meditations, at which a distinct proposition or theme lies before him, he is conscious, after inspecting it, of a certain task which the discussion of it imposes on him, and the *form* of the theme decides on the nature and extent of that task: it is completed by the discussion of the several parts which, as an aggregate, constitute that theme. What are the particular heads or divisions, the discussion of each of which in detail, results in the discussion of the theme itself, so that when the speaker has disposed of them, he has performed the work assigned to him by the theme? Or, briefly, when a particular theme is presented, what is the basis of division? Does this proposition appear in the form of a question, so that the basis of division is—the answer to a question? Or, is it an assertion, and does the basis of division indicate that the sermon is to consist chiefly or primarily of arguments, or of proofs of its truth? Or, is the theme a general subject, and does, therefore, the form which it assumes (e. g. a name, title, &c., as—on faith—the duty of prayer—the resurrection of Christ, &c.) indicate, as the basis of division, a comprehensive and general view of its nature, origin, influence, importance and similar points, which when combined in one sermon, will be equivalent to a consideration of that subject in all its parts? Let us suppose that the preacher meditates on the words: "O the depth of the riches both of the wisdom and knowledge of God!"—Rom. 11: 33. *The wisdom of God* perhaps suggests itself as the main topic. A theme so comprehensive demands a *general* view of it in all its aspects, according to the basis of division; that is, the preacher may indeed, very appropriately consider, under one of the heads, the influence which our knowledge of this divine attribute does, or should exercise on the heart, but a gen-

eral view of the subject demands clearly, that under another and a previous head, he should explain the nature of that attribute, both considered in itself, and also in its mode of operation compared with other attributes, and that, after describing the manifestations of that wisdom in the external world, or in the course of Providence, or in the provision which God has made for man's redemption, he should apply the whole. Thus the eminent and profound Samuel Clark, in two discourses, discusses this theme, showing, *first*, that God must of necessity be infinitely wise, *secondly*, explaining the manifestations of his wisdom (in his works, government and laws) and, *thirdly*, showing "of what use these meditations may be in practice." On the other hand, in many cases in which this form was at first suggested, the proposition involved in it (here, for instance, it is: "That God is wise") may be assumed as admitted, in which case the sermon does not then design to prove, but to apply the particular truth. Blair gives the same "title" to one of his short discourses. A note to it informs us that he designs merely to recapitulate certain appropriate thoughts occurring in previous sermons, and he presents three heads: He considers divine wisdom as it is exhibited, I, in the constitution of human nature; II, in the moral government of the world; III, in the redemption of the world, &c., &c. Very obviously, the "title" or theme should have been: "*Illustrations of the wisdom of God*," for he does not attempt to treat the magnificent subject which the title promises, in the manner of Clark. If, after dwelling on the sincere and devout admiration of divine wisdom, apparent in the apostle's words above, the theme is suggested by his clear view and conviction of it: *Our faith in the wisdom of God*, a new basis is at once given. The announcement of such a theme indicates that it is the speaker's intention to consider the christian's *faith* or trust in divine wisdom, rather than to present divine wisdom itself as the chief topic. The latter claims indeed, a special explanation; a few illustrations, judiciously chosen, will materially aid the speaker in attaining his object: still, the hearer expects the sermon to satisfy other spiritual wants. For example, not only do infidels sophistically exaggerate the instances of apparently undeserved afflictions, or needless calamities, and the apparent incongruities in the divine administration of the world, which experience or sacred and profane history furnishes, but even the humble believer is, at times, startled by events wherein he fails to see the wisdom of God; in his personal affairs, when faith is specially needed, his trust in God's wise government of the world, is sometimes painfully

affected, and begins to waver. It is consequently the object of a sermon with such a theme, to explain the nature of our faith in God's wisdom, (exhibiting, for instance, childlike humility as a characteristic of genuine faith) to exhibit distinctly and fully the foundation on which that faith should rest (such as scriptural facts and declarations, experience, the very nature of God, &c., all indicative of the grounds of the christian's faith or trust in this divine attribute) and close with a detailed application of religious truth, as far as it specially refers to the present subject. If, after meditation, the preacher discovers that the materials last mentioned accumulate rapidly, and is constrained to omit the exhibition of divine wisdom in the particular discourse with which he is occupied, and if he perceives, moreover, that he cannot, in the time allotted to the delivery of a sermon, introduce a full statement of the abovementioned foundation, on which that faith rests, (which may claim an entire sermon for itself,) he is led to re-cast the theme; agreeably to his final decision, and in accordance with truth, he announces his intention of exhibiting the subject only in its practical aspects, and states his theme, namely: *The value of the christian's faith in the wisdom of God.* He omits the full explanations and illustrations of divine wisdom which the previous themes had required, briefly explains the scriptural view of God's wisdom, refers with equal brevity to the christian's necessary trust in that wisdom, and, assuming these points to be understood and acknowledged, he proceeds to the discussion of the main subject; it is the *value* or *importance* or *influence* of that faith. A mass of materials lies before him during the mental preparation of the sermon for delivery. Such a faith takes away the offence of the cross, and enables the believer to assent to God's appointed way of salvation; it reconciles him to the duty of self-denial, even in its most severe forms, when his reason cannot clearly comprehend the divine purpose in various commands or events; it sustains and cheers him in the darkest hours; it banishes all doubt, all fear or anxiety from his heart; it gives him power to hazard his all in God's service, and cling to his conviction of the wisdom of God in his dispensations, even when his own reason trembles in its weakness, and is awed into silence. Illustrations now crowd upon the speaker's mind; the case of Abraham naturally occurs among the first, "who against hope believed in hope," according to the striking language of Paul (Rom. 4: 18, comp. with Hebr. 11: 8, 9, 17-19) and he will, even after all the omissions to which we have already alluded, be compelled to pass over many scriptural illustrations in silence;

for he perceives a tendency, amid the rapid movements of his mind, to introduce another element, namely, divine providence, which, as it would again give too much amplitude to his materials, he carefully excludes as a prominent topic. After he has arranged the materials, and completed the sermon, it is, at length, pronounced. The hearer is instructed and edified; he has been taught to value his religion, and be grateful to God for his privileges; he is humbled before the majesty of the infinitely wise God, and resolves to obey, by divine aid, his Maker with greater fidelity and zeal. If such a sermon, discussing exclusively these topics, and omitting a detailed view of divine wisdom, had nevertheless commenced with an announcement that *the wisdom of God* should be the subject, the expectations of the hearer would not have been fulfilled—there would have been an incongruity between the speaker's promise and his performance, and, in reality, in a moral point of view, he would have violated the truth, by voluntarily assuming a task which he afterwards abandoned.

It is perhaps already apparent, that such a mode of preparing pulpit discourses, is by no means formal or mechanical, or that it imposes fetters on the mind. It is, on the contrary, admirably adapted to facilitate the free action of the intellect, and develop its resources. The logical accuracy which, as we concede, it will not permit us to sacrifice, is found in practice, as large numbers of successful preachers demonstrate, to hinder the flow of ideas, and to produce dryness, as little as the vigor of the laws of poetry in reference to rhythm and rhyme obstruct the poet's inspiration. Nothing can, for instance, be more artificial and constrained in appearance, than a sonnet; it is limited to fourteen lines, comprising two quatrains with four lines and two rhymes each, and two tercines, each with three lines and a single rhyme. Yet not only the celebrated Italian sonnets, but many in our own language, are distinguished above other short poems, by the freedom, the tenderness, and the sublimity of the sentiments which they breathe, as well as by the passionate and eloquent language in which they are expressed. The external form of the sonnet each poet observes—the style of one writer, nevertheless, re-appears in all his productions, which will strikingly differ from those of another. Thus, too, the homiletical rules to which we refer, in regard to the basis of division, may be faithfully observed, and, nevertheless, a wide difference may be perceptible in the character and style of the sermons of different preachers who observe the rules. Every distinguished writer of ancient and modern times, gradually acquired a style peculiar to him-

self, while nevertheless he conformed with unquestioning submission to the same grammatical rules which govern others. Thus too, when the preacher deliberates on the true basis of division in reference to a special theme, he may arrive at conclusions in framing the heads of the discourse, entirely different from those which occur to another, while both may observe logical accuracy with equal success. That this statement does not exaggerate, will perhaps appear from the following observations:

The preacher's liberty of action, in the arrangement of his heads, is already secured by the privilege which he enjoys, of selecting his theme, of altering, enlarging or contracting its limits, and of ultimately deciding on the subject of the discourse, without the least foreign restraint. For he surely cannot regard it as a restraint, that his theme must necessarily be of a religious (not scientific, political, &c.) character, that it must be orthodox or scriptural, and that it must be strictly adapted to the purposes of public worship. As little can he complain of subjection to restraint, when he is required to discuss his theme according to the rules of right reasoning, and observe grammatical accuracy in his language. If he chooses to announce in general terms, that he designs to discuss the subject of *Repentance*, a hearer whose spiritual state is clouded, may reasonably expect to hear his difficulties described, and a remedy suggested, for when the general subject is promised, he feels at the moment as if *his* wants were first entitled to attention; another, whose conscience is torpid, may rather need a statement involving the proof of its necessity, while all will be disappointed if the whole discourse is directed simply against the evils of a *delay* of repentance. If, however, he had announced that his subject would be the *delay of repentance*, and should, *first*, explain the nature of repentance, *secondly*, demonstrate its necessity, *thirdly*, specify the fruits of repentance, and *lastly*, when little time remains, refer to the delay of it, he has again violated his promise, and incurs deservedly the charge of crude and hasty preparation for the pulpit. In this aspect, the demand that the true basis of division should be maintained, is not intended to impose a burden on the speaker, but to secure the rights of the hearer.—We have no opportunity in this article to define the precise sense in which we would wish to use the term “extemporaneous preaching,” which is most certainly *not* identical with “unpremeditated,” and are consequently precluded from exhibiting the inestimable advantages which the mode that we advocate affords for *legitimate* extemporaneous addresses in

securing against needless repetitions, and aiding the speaker's memory.

It would occupy too much space, if we should set forth the whole developed system which writers who entertain the views here expressed, have adopted in reference to the systematic arrangement of sermons. It is presented in a most lucid manner, and very tastefully illustrated in Schott's great work on Homiletics; Hüffell¹ presents a more concise view, while he adheres to Schott's system. Palmer also is an eloquent and philosophic advocate for the systematic arrangement of the materials of a sermon, although he does not give prominence to the logical basis of division. His theory may receive further illustrations from the following statement:

If the theme is simply a general subject expressed in a few words, the intelligent hearer will, as we have implied above, expect a general discussion of it. If "Christian Humility," "Justifying Faith," "The example of Christ," or similar general titles are chosen, it is obvious that explanations or definitions should precede all other statements; the proofs, or the origin, or the conditions, &c., should follow; the value, importance, &c., next demand attention; the statement of the results, the means, the duties, &c., which now assume prominence, concludes the discourse. Let "the christian's hope, derived from the doctrine of the immortality of the soul" be the theme; the simple announcement of it indicates that the speaker intends not so much to explain or demonstrate the immortality of the soul, as, after assuming it to be known and admitted, to show, *first*, the nature, objects, blessedness, &c.,

¹ *Wesen und Beruf des evangelisch-christlichen Geistlichen*, in two volumes, pp. 464 and 416. Giessen, 1843, fourth edition. Our language possesses no work of this description, as far as we are aware—one that would render the same service to the pastor in supplying the want of other books, which Horne's Introduction has, by its multifarious contents, so long rendered to the theological student; the translator of this useful book would become a public benefactor. It presents views of the pastor in the most important aspects; it contains an excellent summary of homiletical principles; it gives an uncommonly full statement of the important science of catechetics, in respect to which our poverty in the English is painfully felt; it is very full on the subject of Liturgics; and it also furnishes an extensive treatise on the subject which is usually styled Pastoral Theology, affording the *Seelsorger* lessons of inestimable value respecting the *cure*, that is, the care of souls. It far exceeds in value the older and similar work of Niemeyer, (*Homiletik, Katechetik, &c.*) and even this book is superior, as a whole, in its comprehensiveness, suggestive character, and general ability, to any thing which Britain or America possesses in one volume as a manual. The increased interest in the theological sciences in these countries will, we trust, soon supply, in part at least, the many deplorable vacancies in our literature, either by original works, or faithful translations from the German.

of that hope, and *then*, its necessity, value, importance, &c. J. H. B. Dräseke, long a revered pastor in Bremen (which, we believe, he left in 1832), and distinguished for the taste and beauty of his compositions, in a sermon on Luke 16 : 19-31¹ presents the theme : *On the disbelief of a future state of retribution*. He does not prove the truth of the doctrine of future rewards and punishments, or show the influence which it should exercise on the heart and life ; if he had designed to introduce these materials, which he possibly reserved for an independent discourse, he would have probably chosen the theme : The importance (or truth or value) of the doctrine of a future state, &c. He introduces the subject by a reference to the sad decay which was observable in the soundness of faith and the spiritual life of many, and, by easy transitions, reached the text, whence he skilfully deduces his theme. The first division, evidently intended to combine the subject with truths already residing in the hearer's mind, and inform his understanding more perfectly, is an *explanation of the true nature of the disbelief*, &c. After remarking that reason and revelation alike point to man's future existence, &c., he describes the fallacious reasoning which leads to this disbelief, and explains its true character. The second, intended to forewarn the hearer, describes *its sources* ; these are found in certain errors of the understanding and of the heart, which he specifies in detail. For the purpose of still more profoundly affecting the whole moral nature of the hearer, he indicates, in the third place, the *influence* of this disbelief on the heart and on the life, as well as its effects in the hour of death, and after death, with a reference to the state of the rich man in hell, according to the text. In the fourth and last division, which, after the will is rightly influenced, is designed to regulate the hearer's life, he states *the means* which may be employed as *preservatives* against the evil which he had announced as the subject of the discourse. It is obvious that when the subject is placed in this clear light, when its nature is unfolded, its origin disclosed, its effects revealed, and means for adopting a salutary course in reference to it are furnished, the conscientious preacher may trust that the hearer has been instructed and edified ; while his mind has received light, his emotions or feelings have been moved, his will is rightly determined, and his conduct powerfully influenced, through the gracious operations of the divine Spirit accompanying the word.

If, on the other hand, the theme assumes the form of a proposition involving an assertion, it is evident that the speaker,

¹ *Predigten für denkende Verehrer J.* Vol. I.

in giving that character to his theme, designs to occupy the attention of his hearers, chiefly with the evidences by which that assertion is sustained, and then take occasion to show the manner in which they are personally interested in it. Reinhard delivered a discourse a few years before his death, on the text, 1 Cor. 1 : 22-24. After an exordium characterized by great warmth and depth of feeling, in which he unequivocally declares his attachment to the faith of the church, amid all the assaults made upon it, he explains the text, and announces his theme to be the proposition : *That the gospel of Christ crucified continues in our day to be the power and wisdom of God.* It is complex—a certain point is to be proved—a closer view reveals the emphatic words which decide on the basis of division, namely : “continues in our day.” The speaker, whose previous remarks lead to this point, evidently assumes from the text, that the gospel was once endowed with great power, and does not attempt to prove it ; the intelligent hearer feels immediately that he is to be instructed in reference to the solemn fact *that the gospel has not lost that divine power.* The *proof* of the truth of this declaration is first given. After briefly stating the meaning of the term, the gospel of Christ crucified, he announces the following four sub-divisions which constitute the proof. “For,” says he, “this gospel, and indeed, it alone, still satisfies all the wants (a) of the doubting reason of man, (b) of the troubled conscience, (c) of the impotent will, and (d) of the suffering heart.” After a full discussion of each of these points, he proceeds, in the second part of the discourse, to *apply* the subject in a manner adapted to the times ; for a theme in such terms is evidently chosen for practical purposes. Under four sub-divisions, he introduces (a) considerations, addressed to the careless and scornful, (b) instructions, addressed to those who have never become personally acquainted with the efficacy of the gospel, (c) warnings, addressed to those who misapply its consolations, and (d) encouragements, addressed to those who have personally experienced the power of the gospel. It would be scarcely possible to suggest a more appropriate or successful mode of dealing with the special theme of this discourse. It might indeed have assumed, with a mere verbal change, the form : The gospel of Christ continues, &c., and have been, nevertheless, discussed in nearly the same mode, and have admitted the same application, while the whole spirit of the text could be transfused into the sermon, and pervade every part of it. Other *heads* might be chosen, such as the familiar question : Why is Christ here called the power of God ? &c., &c. ; again, other

themes might be chosen, such as, the apostolic preaching of Christ crucified; or, the results of preaching Christ, &c. They might be treated in a different mode from that which Reinhard adopted, such as the usual heads: I, what is the gospel of Christ crucified; II, that it is the power, &c. The hearer might, with all these different arrangements, even if defective and illogical, unquestionably receive valuable instruction; still the admirable unity of this discourse, its directness, the ease with which the heads may be remembered, and the conformity of the whole to the character of the theme, give undeniable advantages to Reinhard's mode.

We have never doubted that the ultimate impression made by sermons less systematically arranged, may be very salutary; many have been delivered, in which the speaker's devout sentiments, and his deep anxiety for the spiritual welfare of his hearers, are far more apparent than his logic, as Watts defines the word, and nevertheless, the hearer is not only moved to tears, but also permanently benefited, for the "increase" proceeds from the power of the Holy Ghost. Still, we believe that if the hearer had been enabled by greater care on the speaker's part during his own premeditation, to retain in his mind these thoughts, which so deeply affected him, the permanent result might have been even more glorious. We do not plead for an artificial arrangement designed to display the speaker's ingenuity, but for one which a good judgment dictates. While the gorgeous eloquence and the grandeur of Massillon and Bossuet overwhelm the hearer, the artifices occurring at times in the statement and arrangement of the heads, so familiar to the French pulpit, are very perceptible. Their mode is very unsatisfactory; the absence of attention to a natural basis of division, often gives an air of constraint to their divisions, which is painful. Their heads of discourse do not always suggest themselves naturally, and from this circumstance they are not easily remembered. We regret that we have not room to furnish a few illustrations in the present article. While listening to these princely orators, as they address us in their imperishable works, we feel like the traveller who surveys in wonder a structure like the vast and superb Escorial of Spain, and from whom this combination of the styles of different architects, sustained by the munificence and pride of successive monarchs, extorts a tribute of admiration. When he withdraws from the bewildering passages which conduct from one splendid chamber to another, after seeing in detail the monastery, college, palace and other structures which compose this noble edifice, he gazes from an elevated point at

the whole fabric again. He then becomes aware, as he notices in the lofty pile before him the unwelcome evidences of different architectural styles peculiar to the different periods which gave birth to the aggregate, that if the same costly materials could be re-arranged according to one plan, and one only, the unity of design would have added immeasurably to the imposing effect of the whole, while it would have more successfully subverted the law of utility. Irregularity of design, caprice or negligence in any work on which the intellect expends its strength, is not entitled to claim the character of utility.

The basis of the division is indicated by the form and tendency of the main proposition itself. The Savior says to his disciples: "ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy." John 16: 20. In speaking of the joy of the world, and the future joy of his disciples, he designs to teach that an essential difference exists between the two cases. Let us select the theme chosen on one occasion by Reinhard:—*The difference between the joy of the world, and the joy of true christians.* It is true that two or three heads are at once suggested, according to the popular method: I, the joy of the world; II, the joy of true christians; III, the difference between them. On arranging the materials, however, under suitable sub-divisions, it may be found that the third head is already anticipated by the thoughts which naturally belong to the first two, and repetitions will be induced which are never admissible. We consequently omit it, and confine our attention to the two which remain. As the same principles govern the sub-divisions which regulate the choice of the leading heads, we propose to describe, first of all, the joy of the world, to show its emptiness or unsubstantial or transient nature, its influence on the character, &c., but we perceive that we again anticipate, and are introducing thoughts which recur when we, secondly, describe the joy of christians. Suspecting an error in the choice of the leading heads, we again survey the theme which we had chosen, and now perceive that it indicates one purpose only, and not two or more. Moving in a narrower circle than the first view had led us to suppose, it speaks not in general of two independent emotions, but specially and simply of the *difference* between them. Here then is found the basis of division—this difference determines the heads. What is this difference, or wherein does it consist? *Where* is it found? Reinhard furnishes in the sermon the following results of his meditations: the joy of the world and the joy of

true christians differ, I, in their *sources*; (a) the former proceeds from the indulgence of uncontrolled desires, (b) the latter from a pure and devout mind; II, in their *objects*; (a) the former depends on objects of sense, (b) the latter on spiritual benefits; III, in their *mode of expression*; (a) the former is disorderly and violent, (b) the latter deliberate and regular; IV, in their *consequences*; (a) the former is converted into sorrow, (b) the latter is followed by still more exalted happiness.

If the theme assumes the form of a question, the heads naturally furnish the answer; no illustration is needed to explain this point. It may, however, be remarked, that in such cases, and indeed in all modes of arrangement, the logical order of the different points is not the sole object of the speaker's attention; it is also important to observe the rules which rhetoricians give in the choice of arguments, &c. There is a certain gradation to be observed in the arrangement of comparatively weak and of more effective arguments; the arrangement of negative propositions or adverse arguments, which require a refutation, as well as similar materials, cannot be entirely disregarded. There are, again, other considerations, which claim not merely a recognition, but serious attention; we allude to the mode of arranging the materials which may be introduced into a sermon, according to their tendency; some are adapted to influence the judgment chiefly—let the most direct and plain be chosen; others influence the feelings—let legitimate and natural views be presented, which may permanently influence the heart, to the exclusion of all which, having only a transient effect, in reality tend to blunt the feelings; others are adapted to determine the will, or exercise influence over the conduct—let these be made prominent, but also be judiciously arranged: the final result will be a salutary and abiding impression made on the whole moral nature of the hearer. The statement of the principles here involved, properly belongs to a treatise on rhetoric.

While Palmer presents a system which is intended to comply with all the rules of correct reasoning, and to observe rhetorical accuracy, he seems to assign a disproportionate importance to the principle that the text shall decide on the divisions. Nevertheless, he himself is constrained to modify his remarks, and in practice to abandon his own principle, when he discusses the case in which the mere text does not furnish direct materials, and when, according to his confession, others must be sought in the process of meditation, and *associated* with the textual matter. He twice quotes, for instance, a sketch of a

sermon by Schmid (whom we cannot identify) on the words, Luke 10: 38-42. The theme which he appears to commend, consists of the Savior's words addressed to Martha: *One thing is needful.* The divisions are: "I, what are the many things concerning which man is troubled in vain? II, what is the one thing which is needful, and how is all given to us through it?" Hüffell very correctly regards this division as altogether illogical, and asks with great pertinency: "who does not here see at once that the first head is not at all found in the theme, and that the second head is, in reality, the theme itself?" The part is made equal to the whole. His remark is equally true, that the speaker was not required, by the terms of his theme, to introduce among the heads "the many things." It seems to us as if a more direct and plain mode of division would have required, *first*, a carefully prepared exegetical and practical answer to the question: what is the one thing needful? and, *secondly*, a discussion of the question of its needfulness.

The rule which is violated in this instance from Palmer, is well established, namely, that the aggregate of the heads should be identical in spirit and design, or tendency, and in quantity or measure, with the theme. In conformity with this rule, the heads are to assume relatively a co-ordinate character also; the neglect of this principle inevitably leads either to repetitions, or to the introduction of heterogeneous matter. One of the best known discourses of Zollikofer, whose devotional writings have been very highly esteemed, discusses the theme: *The value or weight of the doctrine of our immortality.*¹ He shows its importance under the following heads: I, in reference to the understanding; II, to the heart; III, to our conduct; IV, to our enjoyments; V, under the pressure of affliction; VI, in the hour of death. It is clear that IV and V are each merely an illustration or confirmation of II, to which head, as others have observed, all the thoughts belong which are appropriate to these two, while VI cannot be fully described without a repetition of the thoughts that are appropriate to II and III. Still, such instances of inaccurate division are not as offensive as those which seem intended to display the ingenuity of the speaker, rather than to benefit the hearer. If we should, for instance, preach on the resurrection of the dead, the future judgment, or similar events, and would, *first*, demonstrate their possibility (metaphysical or other matter) then, *secondly*, show their probability (reasoning from the

¹ Predigten über die Würde des Menschen. Vol. I. p. 409.

divine attributes, &c.) and *thirdly*, prove their certainty (from Scripture, &c.) could not the intelligent hearer deem this course reprehensible? Why—he would justly ask—expend valuable time in proving the first two heads, when the third, if proved, is a sufficient proof of their truth also? (The case is however different, when the sermon is adapted to opposite classes of hearers, as when the preacher discusses the immortality of the soul, &c., and in one part of the sermon addresses the skeptic on philosophical grounds, and then furnishes the believer with scriptural evidences.)

Reinhard has himself censured similar lapses in his own sermons; as an illustration, we select, after inspecting a number of his sketches, one of them to which we are not aware that any one has taken exception, but which seems to be a departure from the accuracy by which he was characterized. Its peculiarity lies not in any repetition, as in Zollikofer, but, contrarily in the introduction of extraneous matter. He deduces from 1 Cor. 15: 1-10 the rich theme: *The importance of the resurrection of Christ*. It cannot escape attention that when this phraseology is employed, it is certainly not the speaker's intention to introduce prominently the usual arguments which prove the truth of this fact; such a discussion, if required by the circumstances, would have been adapted to the theme:—*The truth (and importance) of the resurrection, &c.* As a general reference to the truth of the fact may, nevertheless, be proper, a brief exhibition of the mode of demonstration would be appropriately assigned to the exordium, or, rather, be placed immediately after the explanation of the text. He has, however, in this instance, sacrificed logical accuracy to the symmetry which he loved, according to which two sub-divisions under the respective heads, are usually introduced, only when the heads themselves are four in number—the mnemonic purpose is obvious, and worthy of high appreciation. His arrangement is the following: I, its obvious credibility; proved by *a*) numerous, and *b*) reliable witnesses. II, its immediate undeniable consequences; thence *a*) the disciples derived their peculiar spirit and energy, and *b*) the church its origin. III, its necessary connection with the whole doctrine of Christ; of which it was *a*) an indispensable part, and *b*) the indispensable evidence. IV, its enduring influence on the mind and heart of man; *a*) to which it gives a salutary direction towards spiritual and eternal things, *b*) while it establishes the hope of eternal life. The facts and reasoning appropriate to the second head, really constitute in part, the proof of the first head, rendering it superfluous; the truth of the first head might be

at once assumed, in view of the reasoning of the second head, in order to avoid repetitions.

In this case the application of the principles which require a strict textual mode of discussing the subject, would involve not only a considerable consumption of time, if they should be honestly observed, but also occasion much painful thought before satisfactory results could be obtained. If the speaker attempts to diminish the labor of the task by curtailing the text, and confining himself, for instance, to verses three and four, he will be compelled, by the same principles, to give as much prominence in the sermon to the words "Christ died," as to the words "he rose." If he, nevertheless, concludes to adopt this course, and is even permitted to furnish a sermon of unreasonably length, he will either discover that the august theme of the death of Christ, is by no means fully presented, even after the widest limits of the sermon have been reached, and that the consideration of the resurrection must be omitted, or else another inconvenience will be experienced: it lies herein, that after he has summarily considered the words "Christ died—rose again," (simply stating the purposes for which he died, and the evidence of his resurrection, which the textual mode demands in the words "he was seen, &c.) the hearer has, it is true, received religious instruction, but his views of these solemn events, in their design, &c., if even somewhat enlarged, are not better arranged, have not been more fully completed, and are not more clearly presented in that admirable consistency which they are capable of receiving, than they were at the commencement of the discourse; little opportunity, besides, was found for presenting those considerations in detail, which would be adapted to move his feelings aright, and lead, by divine grace, to holy action.

We do not desire to be understood as if we objected to the textual mode in general; we regard it, on the contrary, as possessed of such distinguished advantages, that it is entitled to the most serious attention and profound study of the preacher; it is in this mode, difficult as it confessedly is, when *legitimately* practised, that he should frequently address his hearers, and, if we are permitted by circumstances, we propose to dwell more fully on the merits of this mode on a future occasion. Our objections are directed simply against the principle that the so-called textual mode is the only one which should be adopted in practice. While we would protest against such a principle, which, if always formally applied, would in many cases render sermons jejune, and defeat the great purpose of

preaching, we also feel desirous of vindicating the other mode, which adopts the law or doctrine of the basis of division from the charge of imposing a burden upon the preacher's mind, and forming a mechanical style of sermonizing. The last illustration may serve our purpose. Reinhard had selected from the text one phrase—"he rose," and placing it in connection with the spirit of the whole text and chapter in which it occurs, as, for instance, verse seventeen, he arrived at the theme: *The importance of, &c.* We merely conjecture that such a process occurred. But has he exhausted the subject? Does the doctrine of the basis of division, when thus applied by him, admit of no other treatment of the subject? It seems more probable, on the contrary, that when the preacher is well acquainted with the scriptures, sound in faith, and accustomed, in his whole spiritual life, to think, feel and act, by divine grace, in the spirit of his Master, he will derive incalculable advantages in his preparation for the pulpit, from the adoption of this mode of preaching; a mass of materials, suited to a particular sermon, will at once be found in his enlightened mind and devout heart—the mass, not heterogeneous, but unarranged, will assume order, consistency and beauty, when he proceeds to meditate with a view to the composition of a sermon. Let us adhere to the theme already stated, as the central point of action. Our divisions are to conform to it singly, but in the aggregate to constitute it, so that no important thought essentially belonging to the main subject is omitted—they are, further, required to be co-ordinate or independent of each other; they must, nevertheless, exclude all that is foreign, or not really involved in the theme. Reinhard evidently asked: *why* is it important? The answers he arranged under the second, third, and fourth heads. Other modes of discovering a basis of division occur. If the resurrection of Christ is important, the question is equally natural: *To whom* is it important? The answer informs us, during the meditation, that three personages or distinct classes are here interested—the Savior himself, who rose, his disciples, on whom the work of testifying concerning it to the world devolved, and the hearers of the gospel in all ages, to whom the tidings must be of unspeakable importance. This view offers a basis of division—we adopt three heads, for this resurrection is important in three aspects: I, it demonstrated the divine mission of *Christ*; (he had frequently referred to it as the evidence thereof—it was his own triumph—thereby his human nature attained glory, in reference to Heb. 12: 2, &c.; in general, his exaltation). II, It established the faith of the *Apostles*; (their faith had been

severely tried, e. g. Luke 24: 21; their fears previous to the event; their subsequent boldness before all men; the heartfelt joy with which they could proclaim the name of the *risen Savior*, &c.) III, it edified the *church* in succeeding ages (in the aspects in which the New Testament presents the word "edify," whence rich materials are derived.) Further reflection may possibly suggest that the subjects here presented could scarcely be discussed satisfactorily in one sermon, without burdening the hearer's memory, or overlaying thoughts which, whenever introduced, should occupy a prominent position; the third head, though adapted to show this importance, &c., would unreasonably prolong the discourse, and the preacher concludes to omit it, and introduce it on another occasion. He seeks another basis for the narrower circle which he now describes. The resurrection of Christ was unquestionably important to all who were *personally* connected with it; another glance reveals (in passages like Acts 2: 32; 1 Cor. 6: 14; Eph. 1: 20; Col. 2: 12; &c.) the immediate presence of the *Father*. Three analogous heads now occur; the resurrection is important as, I, an illustration of the *Father's* love (or, as further deliberation may suggest—of his truth or attributes in general, exercised in the event, and manifested for the purpose of glorifying his name, or of his Providence, &c.) II, an evidence of *Christ's* power to save (the possession of which, Matt. 28: 18, is proved by the event—our faith in which glorifies him) III, a confirmation of the faith of the *Apostles*, (who could not else have continued the great work; and the faith and joy of believers in general, may still be noticed appropriately, even if briefly). The train of thought which the exordium is to present, or the mode of subdividing and discussing the heads, or the nature of the application, may possibly render it expedient, before the composition commences, to reverse the order of the heads.

If subsequent examination should exhibit the first head in an unsatisfactory form, as it does to us at this stage, another change is suggested. Why has the resurrection always been regarded as important? It assumes this character, both in view of God the author, and also in view of man, the recipient of its benefits. We combine the first and second heads in the last sketch, and analyze the third, in accordance with this new basis. The resurrection is important as, I, an illustration of the divine attributes (in which the power and grace of Christ, &c.—Providence, &c., are also involved, and the truth of the christian religion appears by implication). II, a confirmation of the christian's hope (his hope, derived from the

word through the Spirit, founded on his faith, impelling to a holy life, 1 John 3: 3). But here the second head, even when preceded by the former, appears to be a somewhat meagre exhibition of the *importance* of the great event; the hearer, (unless many sub-divisions do ample justice to the theme) naturally feels dissatisfied in his heart, if he remembers the words in the same chapter, verse 17-19, and has reason to object to a statement which seems to omit essential truths. Anxious to be of service to him, to the utmost extent of our ability, we seek another basis; for instance, in the principle of contrasts. *What renders the resurrection of Christ specially important?* If, in itself, it is a wonderful event, other events have doubtless occurred, in which the same divine and glorious attributes are, in different degrees, revealed. Thus, the creation of the angels in all their orders, is a divine work of amazing grandeur; still, it does not so powerfully awaken our emotions as the resurrection of Christ. Wherein lies the *difference* between these two divine processes, to both of which the adoring mind assigns high importance? Have not the angels also entered into certain relations with the human species, as messengers of God and as ministering spirits? Unquestionably, in the last aspect, their creation is also an event of importance to the believer. His mind and *heart* discriminate, however, easily between the two events; hallowed views and feelings produced by the divine Spirit through the written word, declare that "Christ is all," Col. 3: 11. Passages like Eph. 1: 18-23, Heb. 1: 4, 5, &c., at once show the incomparable importance of Christ's resurrection, in view of its influence and results, wherein we are personally interested. This thought we seize; the actual influence or the results of the resurrection, whence it derives its importance in one aspect, and on this basis we proceed to divide the theme. It is important, I, in extending our religious knowledge; (here many of the former thoughts seem appropriate; specially, the exaltation of the human nature of Christ, clearer and fuller conceptions of the person of Christ, involving right views of the Lord's Supper, which is now revealed in all its solemnity and divine power, agreeably to the teaching of the church). II, in establishing our faith in Christ (referring specially to the divine mode by which not only an appropriate atonement was made for sin, but also its acceptableness demonstrated, and man's justification rendered consistent with God's attributes, with a reference to Rom. 4: 25). III, in confirming our christian hopes (after discriminating briefly between faith and hope, the influence of the latter on the heart and conduct, is

also shown, with a special reference to the christian's well-founded hope of his own resurrection.)

At this point in our meditations, however, we become conscious that we have either insensibly moved from the central point, and illogically connected extraneous matter with it, or chosen a theme too comprehensive for one sermon, for, on glancing at the last sketch, we perceive that the whole system of christian doctrine and ethics begins to appear, and the arrangement as it stands, indicating so many ramifications of religious truth, imperiously demands at least one sermon for each head, while we desire to compress all that is appropriate to the main theme in one sermon. We resume the process of reducing the amount of materials, and, reserving a portion of the most important for other discourses, we apply a limit to the original theme. The resurrection of Christ is important in many aspects, as our meditation has already disclosed; the last two heads indicate its importance in reference, especially, to our moral nature; here a new basis occurs. We resolve to exhibit this importance in as far as it relates to our *spiritual state*, omitting the historical allusion to the apostles, as well as the reference to the Savior in his own history, and, on surveying the new basis, resolve to show the importance of, &c., in, I, enlightening the mind; II, tranquilizing the conscience; III, encouraging (purifying, &c.) the heart, and IV, rightly directing the will. Or, if we enter another of the many avenues which are now disclosing themselves, as we move from the central point, we could adopt *the outward life* as a basis, and show the importance of, &c., by exhibiting its influence on the conduct. I, it *explains* the connection between this life and the life to come (the idea is obvious; the influence on the conduct is explained and proved.) II, it furnishes powerful *motives* to the believer to follow after holiness. III, it affords divine *aid* in addition to the motives (specially, the spirit given subsequently to the Savior's ascension, as the Head of the church, John 16: 7.) IV, it awakens the most animating *hopes*, (of a future union with Christ, founded on this glorious termination of his work, and conducting to a holy life, 1 John 3: 3). On reviewing the progress now made, we perceive that we have really wandered from the original theme; as no constraint, however, is imposed upon the preacher, save that which the observance of the rules of grammar, of correct reasoning, &c., impose, of which none complain, we now conclude our meditations by adapting the terms of the spoken or written theme ultimately chosen, to the one which, present in the mind, really dictated the theme; we announce the theme:

The influence of the resurrection of Christ on the believer's outward life (conduct, conversation) or more simply; *on the believer*, (his heart, &c.) or another of an analogous character.

It is not necessary to protract our illustration, although this process is by no means completed at the point at which we pause through fear of fatiguing the reader; other views, each of which will suggest a corresponding basis of division, conformable to the theme chosen, or requiring a change in its phraseology, will readily occur without additional description, supplying the deficiencies which still remain in the above, such as the consideration whether the language should not be: *The influence of our faith in the resurrection*, &c. Curiosity, perhaps, prompts us, after our own meditations are concluded, to recur to the sketch from Reinhard, given above; we observe the admirable taste with which he excludes all heads that would give a disproportionate length to the discussion, or any of its parts in particular, without precisely sacrificing any essential point. Still, we are inclined to think that the sermon itself, in the printed volume, cannot equal many others from the same author. For a theme of such gigantic proportions overpowers; it cannot be grasped by the mind, it can only be approached in the time allotted to a discourse. Doubtless the remarks made by the speaker, under certain sub-divisions, were so general and brief, owing to the amplitude of the subject, and the limited time assigned to the delivery, as to give less satisfaction to the mind and heart of the hearer, who listened when the heads were announced, than he usually derived from the discourses of this remarkable man.

After the preacher has obtained a clear view of the general purpose of the sermon which he desires to prepare on a certain text, and perceives materials accumulating during his meditations, he may often facilitate the process which we have now described in detail, by an early decision, in view of existing circumstances, respecting the form of the theme, since the basis of the division often becomes at once apparent. If he, for instance, perceives a disposition on the part of his regular hearers to neglect the Lord's Supper, and decides on delivering a sermon in reference to the subject, he easily selects an appropriate text, which may establish his conclusions. The obvious theme presents itself: *The duty (obligation) of the christian to partake of the Lord's Supper*. After considering the spiritual wants of his hearers, he perhaps becomes aware that a distinct statement of the grounds on which the duty is established, is first of all required. It possibly occurs to him subsequently, that many believe themselves to be absolved from

the duty by peculiarly unfavorable personal circumstances; still, he desires to show that no reasonable grounds of exemption from the performance of the duty really exist, sufficient to justify that frame of mind, and he is anxious to free them from their embarrassments. He may now adopt a simple basis, and enumerate the various arguments by which the obligation is made apparent, and under each head or argument, answer the ordinary objections. If circumstances demand a more prominent notice of these objections, he discusses *the grounds of the duty* under the first head, the *difficulties* which attend the performance, in the experience of many, under the second, and the *means* by the application of which the performance of the duty may be facilitated, under the third, and close with an appropriate admonition. Or if these difficulties and means seem to him, under the existing circumstances, to need less attention than a direct and forcible statement of the truth that the duty of confessing Christ is one from which none are exempted, he may give the theme either the form of a question (why is the believer placed under obligations to partake, &c.? or, is it the christian's duty to partake, &c.?) or of a proposition (that it is the duty of every believer to partake, &c.) and in either case, each of the reasons which he assigns will constitute a head, and the aggregate will constitute the answer of the question, or the proof of the proposition; the speaker is careful to embody his thoughts in terms so expressive that two or three, or at most four heads, will indicate the whole. If he has reason to believe that his hearers admit the duty, while the special evil in the case lies rather in a general religious stupor, he endeavors to arouse them by presenting the same subject indeed, but in another form; he then designs not so much to explain a duty which all admit, as to urge his hearers to comply with it, by suggesting appropriate motives: the theme assumes the form: *The motives by which the believer is influenced to partake, &c.* Again may he select a basis from several which occur. He may, first, *explain* these motives, secondly, indicate their *sources*, and thirdly, describe their *character* (or their weight, &c.) or, in a more simple mode, and according to another basis, find them, according to their classes, *first*, in the reverence which is due to the Savior who instituted the ordinance, *secondly*, in the design of the ordinance itself, and *thirdly*, in the benefits which it affords, which division he adopts by glancing successively at the *founder*, the *institution itself*, and the *individuals for whom* it is intended.

It does not constitute a part of our plan to present any sketches of which we can speak in the language of animad-

version alone. Still, one illustration may be taken without impropriety, from Simeon, whose "skeletons," we trust, will yet be consigned to the tomb to which they belong, and be permitted to rest in peace. In one of his sketches, which lies before us,² the text is chosen, 2 Thess. 3 : 1 ("Brethren, pray for us that the word of the Lord may have free course, and be glorified, &c.") and the "title" of the sermon is : *The spread of the Gospel*. The sermon, which the editor credits to Simeon's *Horæ Homileticæ*, is intended to conform strictly to the text. The heads are : I, "what we should desire for the word of God;" the answer is given : No. 1. "that it should have free course," and the author enlarges on the subject of the circulation of the scriptures; a number 2 does not follow. II, "that it should be glorified." This phrase is explained, and the author shows that the word of God is glorified, "first, in the conversion of sinners," and, "next, in the edification and salvation of saints." III, "how that desire is to be obtained." "From God alone," is the answer; hence the necessity of our prayers. The sermon concludes with, "(1) a word of admonition, 2) a word of encouragement." No one can deny that this division might allow of a full explanation of the text, and an animated application. Still, if the sketch is correctly printed in the volume in which we find it (for we suspect that Simeon meant III to be II, which would give a very different aspect to the whole) the preacher would be exceedingly embarrassed, if after having disposed of the first head, which seems to promise an explanation of the text, he finds under the second that an essential portion had been overlooked, and that the words "be glorified," demand notice. Should we not "desire" this particular also, as well as the former, ("free course")? Is the preacher honest (omitting any notice of the illogical and careless division) in excluding the glorification of the word from our desires? Besides, if the sermon is designed to conform to the text, the apostle surely does not intend to discuss the "spread of the gospel," but to demand emphatically *the prayers* of the Thessalonians for that well-understood divine blessing. The theme should consequently rather

¹ We do not know the name of the individual who first used this unwelcome word in English homiletically, or in a technical sense. Even the anatomist errs in his application of it; it designates, strictly speaking, a *mummy*, or a corpse that is *dried*, and not the osseous system. The Germans use the words *Entwurf*, *Disposition*, &c., to which our English words, *Plan*, *Sketch*, &c., correspond.

² Theological Sketch-Book, or Skeletons of Sermons, carefully arranged, &c. In three volumes, Baltimore, 1844. We take the sixth sketch of Vol. I, which is the furthest point we have reached in examining the work.

assume the form : 'The apostle's admonition (to christians) to pray for the spread, &c., and his reasons or motives in giving the exhortation, its propriety, its claims to our attention, &c., should be set forth, or, possibly, the following form might be ultimately chosen : *Our prayers for the successful preaching of the gospel* ; the sermon might refer, in every sub-division, not exclusively to the spread of the gospel itself, but to the prayers which the apostle asks for it. The complete sketch, after the several parts are adjusted to each other, would perhaps assume the following form, while other minds would devise other forms :

I. The subjects of these prayers :

a) That the gospel may be freely received by men—"free course."

b) And manifest effectually its divine power—"be glorified."

II. Necessity of these prayers :

a) It arises from the obstacles to success which the gospel continually finds,

b) And the inability of men to remove them.

III. Character of these prayers :

a) Ardent—to be characterized by fervor.

b) And believing—characterized by faith.

IV. Encouragement to offer these prayers :

a) Derived from the blessed results which follow the successful preaching of the gospel,

b) And from the efficacy which believing prayer possesses.

Conclusion : The success of the preached word considered —1) in the world, 2) in our own land, 3) in the congregation, 4) or the individual hearer.

On collecting thoughts for these sub-divisions, we become conscious of one defect already ; the second of IV belongs in part to the domain of the second of I. A change or modification of one of them is necessary, or I, b) may speak of the gospel's power as apparent in *others*, and IV, b) of its power which believers have experienced in themselves. Further consideration may expose and correct other defects, and the sketch with its several subordinate trains of ideas be so arranged, as to be remembered with ease when the sermon is to be delivered.

It is instructive to select, occasionally, in this manner, from the mass of volumes of sermons circulating in the land, any sketch, and test the value of the principles of Homiletics, by

observing in the sermon chosen, the advantages gained by their application, or lost by their neglect. Dr. Porter, of Andover, to whose work we have already referred, was influenced by the want of a suitable text-book on Homiletics, to publish the lectures on the subject, which he had been compelled to prepare; he appends five sermons intended to illustrate five different classes of sermons, according to his own distribution of such addresses. We select the "Historical Sermon" on Dan. 6: 10, a text which, he informs us, was suggested by a sermon on it written by Bishop Horne; he incidentally illustrates here, the suggestive character of the present study. The following sketch we extract from the sermon, which is furnished with a theme, heads, sub-divisions and application, but no exordium, the want of which is only imperfectly supplied by the historical and textual matter which furnishes the theme.

"The subject which this example (Daniel continuing to pray to God, unmoved by the king's edict) suggests for our consideration, is *Religious Decision*."

I. What things are implied in the character of Religious Decision?

- a) It implies a clear and steady perception of truth and duty.
- b) Another ingredient is rectitude of design.
- c) Another, coincidence of the judgment, the passions and habits.
- d) The last, trust in God.

II. What are its practical operations?

"In illustrating this head, I shall refer to the example of" Daniel.

- a) First, he was eminent for his habits of devotion.
- b) Secondly, he was eminent for courage.

Dr. Porter then, for want of time, mentions, after he has discussed this last sub-division, "only a few points of reflection suggested by this discourse."

First, "that worldly and skeptical men betray the weakness of their own principles, when they represent the christian religion as inconsistent with magnanimity."

Secondly, "that eminent usefulness must be founded on stable piety."

In the conclusion he dwells on the questions:

- a) What manner of man ought a christian to be?
- b) How would you, who are in the habit of neglecting prayer, have felt and acted, if you had been placed in the circumstances of Daniel? &c.

The matter here presented is so excellent, that the difficulties in the arrangement are easily overlooked, and we would not propose to subject the sermon to a homiletical examination, if it had not been furnished as an illustration of the correct mode of applying the rules of the science. The reader will, possibly, feel that the absence of symmetry in the respective proportions of the two principal parts, gives an undue length to the former, and compels haste or excessive brevity in the discussion of the second. Strictly speaking, it seems as if the third sub-division of I is, in part at least, anticipated by, or involved in the first; such a *perception*, &c., when the terms are properly weighed, ("clear" and "judgment"—"steady" and "passions") is scarcely possible without the *coincidence*, &c., afterwards distinctly presented, not as subordinate to, but co-ordinate with it. Thus too, in Part II, we might object both to the occurrence of certain features in the two sub-divisions, ("courage" being less definite, perhaps, than "a faithful discharge of duties, regardless of consequences,") and to the non-occurrence of others, which may suggest themselves to the reader. The chief defect which we lament, lies in the unsatisfactory discussion as a whole; the hearer is taught by this discourse, not only to esteem *religious decision*, but to desire its possession. Ought not the speaker to satisfy the want of which he has made his hearers conscious? After moving their emotions, and giving a right direction to the will, should he not have furnished them with a guide for regulating their conduct, by indicating the *scriptural means*, by the faithful application of which they would acquire the grace of religious decision, of which he describes the nature and results? To this point he would have been necessarily led, by proposing to present a view of the whole subject in its general aspects, *as far as it stands in relation to the hearer*. We would dispense with homiletical rules, if it is the preacher's object simply to present an abstract view of a subject; the homiletical basis of division is designed to remind the speaker of the practical design of preaching, and enable him to select from all the materials before him, precisely those, which in their natural order and logical combination, are best adapted to edify the hearer and guide him in the way of life.

We have, however, become so diffuse, and entered so much into detail, that our space is exhausted by one only of the many points which we wished to introduce into this article. If any reader has had patience to follow us so far, we owe him an apology for dwelling on a subject regarded by many as unimportant, and even exposed occasionally, when misunder-

stood, to animadversion. Our apology we find in the fact that the basis of division is a topic to which comparatively few advert, and which is consequently free from the charge of triteness at least, even if its value is denied. We regret, too, that owing to the space which we have occupied in developing the general principle, we cannot apply it extensively to the *sub-divisions* of a discourse. It is, however, obvious that the rules according to which the leading divisions are framed, apply, by parity of reasoning, to the sub-divisions; although these may seem to be less rigid in their demands; a failure to observe the general principle will impair their effect; the hearer will not readily follow the speaker in his progress, and his memory will be less able to retain the substance of the discourse, which is unquestionably an evil not beheld by the preacher with indifference, if it be in his power to guard against it. In selecting an illustration as a substitute for our own remarks, we prefer one which is textual; we are not insensible to the claims of the text, while we advocate the rights of the theme. Let the text be John 10: 27; "My sheep hear my voice, and I know them, and they follow me." Let us, further, present the hearer with a theme which may subsequently recall to his mind, as he reads the passage in his closet, the message which, in the fear of God, we endeavored to deliver. In view of the pleasing associations which the Oriental mind connected with a shepherd and his flock, the main proposition shall be: *The cheerful view which the Savior presents (in the text) of the relation subsisting between himself and his followers.* Three heads are furnished by the text: I, they *hear* his voice; II, they *follow* him; III, he *knows* them; the first and third clauses are placed in juxta-position, as the subject or nominative is the same in both, and the application of the whole may be facilitated by reserving the middle clause for the concluding part. What basis of division shall be adopted in the sub-divisions of the three heads? We might, under each, *explain* the respective words: what is it to hear, &c? or assign the *reasons*, in answer to the question: why do they hear, &c.? But on testing this basis, we perceive that if the heads are retained, we might be led, under the second head, to fatiguing repetitions of thoughts appropriate to the first. A more direct, simple and comprehensive basis is, the answer to the question: *How do they hear, follow, &c.?* that is, a description of the *manner* in which they hear, follow, and are known. Under I we find, on a recurrence to general scriptural doctrines, that they hear *a*) in faith, *b*) always, (watchfulness) and *c*) gladly (the believer's joy in God). Under II we show that they fol-

low *a*) unweariedly (growth in grace) *b*) conscientiously (sense of responsibility) and *c*) gratefully (they obey through love). On raising our eyes to the good Shepherd, his august presence is, as we at once perceive, not confined to a point of time in the believer's existence; for the purpose of assisting the hearer's memory, we describe III, Christ's knowledge of his people *a*) in all the circumstances of life (its joys and sorrows) *b*) in the closing hours of life (views of eternity, &c.) and *c*) through all eternity (the blessedness of heaven). Other minds would possibly be led, on preparing a train of ideas under each sub-division, to adopt either a change, as, for instance, to transpose I *c*) *gladly* and II *c*) *gratefully*, or to devise an entirely different collection of materials. The alteration of position of the middle clause, might seem to some an unnecessary or unnatural act. The reasoner resumes the study of the passage exegetically, and may, ultimately, adopt another division, which will more strictly conform to the deep meaning of the words "hear" and "follow." The former is referred to the believer's knowledge, &c., the latter to his action; and the remark of the deeply-seeing and devout Rudolf Stier on the passage,¹ is highly suggestive.

We conclude the present article by appending a few illustrations of the general subject; our selections from Reinhard, rather than from others, is guided by the feeling which inclines the exhibitor of a picture gallery to call the attention of a discriminating visitor to paintings by the best master, in preference to articles, meritorious in themselves, but inferior to the productions of an artist who is unrivaled in his works; the visitor may possibly question the accuracy of the judgment of the exhibitor, and prefer other magnificent paintings, but will not deny that those to which his attention was directed, are also worthy of admiring and profound study. The theory of Palmer, which is too important to be considered and illustrated at the close of the present article, may, possibly, hereafter receive attention.

¹ "Die Stimme des Herrn als Hirtenstimme hören, das allein ist das rechte Hören, womit sich die Schafe zu erkennen geben. (Vergl. Joh. 10, 37 und Offb. 3, 20). Hören und *Nachfolgen* — das sind wohl die zwei grossen und wichtigen Hauptstücke auf seiten der Schafe; doch wird ja wirklich der Uebergang aus dem Ersten in das Andre, die Beilegung der Kraft zum Gehorsam im Wandel nur vermittelt durch die liebende Versicherung des Herrn für den Gehorsam im Glauben: Ich kenne dich, du bist mein!" — Stier's Reden Jesu. Vol. 4. p. 511. — The publishers of this work, which is of distinguished value in a homiletical aspect are busily engaged in supplying the numerous orders for the second edition, and have already transmitted vol. IV to this country.

The first four sketches which follow, need a word of explanation. According to the well-known usage of the church in Germany, &c., divine service is held both on Whitsunday and on the following day; the same rule applies to the festival of Easter, &c. For each day a scripture lesson is appointed (pericope) which is the text prescribed for the sermon of the day. When Reinhard was called to occupy the pulpit on two successive festival days, he often prepared two sermons on the same general subject, and seems to have assigned a high value to this continuity of the two discourses. The text for Whitsunday is John 14: 23-31, and for the next day, John 3: 16-21. The first pair of sketches he, accordingly, constructed on the running theme: "Reflections on the origin of the church of Christ on earth." Each sermon has also a subordinate or special theme; to these we have prefixed, respectively, the letters A and B.

A. The manner in which it originated.

I. Pure in its sources:

- a) In the spirit in which Christ established it,
- b) And in the spirit in which the apostles continued the work.

II. Extraordinary in the circumstances:

- a) Wonderful events attended it,
- b) The immediate results indicate the presence of a special divine influence.

III. Exalted in its design: (the design for which the church was established, namely:)

- a) Truth
- b) And holiness.

IV. Benevolent in its results:

- a) In reference to the age in which it originated,
- b) And to all succeeding ages.

B. The influence which a view of the origin of the church of Christ should exercise upon us (or the advantages which such a view affords.)

I. It serves to awaken the conscience:

- a) For while it reminds us of our high vocation,
- b) It makes us acquainted with the state of our hearts.

II. To confirm our faith:

- a) Alike in God's providential care of us,
- b) And in the divine mission of Christ.

III. To increase our zeal in the service of God :

- a) It reveals the elevated character of the body, (church) with which we are connected,
- b) And the divine aid on which we may, through life, rely.

IV. To animate our christian hope :

- a) In reference, as well to the welfare of the human race,
- b) As to our own immortality.

On the festival of Whitsuntide, in a subsequent year, he chose for the two sermons on the same texts, the general subject : " That at this season we commemorate the noblest victory which the truth ever gained." He arranged the materials thus :

A. The proof of this proposition.

I. This victory was (of all others) the most wonderful :

- a) Whether we regard the special circumstances chosen,
- b) Or the agents employed,
- c) Or the means applied in securing it.

II. The most beneficial :

- a) It was a defeat of the scornfulness of infidelity,
- b) Of the power of superstition,
- c) Of the delusions of the senses.

III. The most momentous :

- a) In view of its extent,
- b) Of its permanence,
- c) Of the variety of its results.

B. The application of this proposition.

It renders us important aid,

I. By establishing our faith :

- a) In the divine government of the world,
- b) In the divine origin of the religion which we profess.

II. By affording a warning :

- a) Against indifference to truth in general,
- b) To the christian faith, in particular.

III. By offering encouragement :

- a) Alike in our efforts to grow in grace ourselves,
- b) And to advance the interests of the cause of religion among men.

IV. By furnishing consolation :

- a) Amid all the trials of life,
- b) And in the closing hours of life.

We are not aware that Reinhard preached funeral sermons on particular occasions; the wide range of subjects, however, from which he chose his themes, naturally afforded views which would have been appropriate under such circumstances. We cannot forbear to append a specimen, as the conclusion of this article. The words which suggested the thought, occur in John 16: 16.

Theme:—On the parting of friends, occasioned by death.

I. The light in which it should be viewed:

- a) As a dispensation of God,
- b) Wherein he has certain designs,
- c) And which may become a blessing to the enlightened believer.

II. The preparations for it, which duty requires us to make:

- a) Frequent meditations on it previous to the occurrence,
- b) A wise regulation of our attachment to our friends,
- c) Diligent and habitual attention to every religious duty.

III. The manner in which it is to be borne when it occurs:

- a) With devout self-control,
- b) With humble submission to the divine will,
- c) With cheerful hope.

ARTICLE IV.

THE GREAT WANT OF THE CHURCH—THE REASON OF IT, AND THE REMEDY.

The Harvest and the reapers. The sermon before the General Convention of the Protestant Episcopal Church in the United States of America, &c. By Charles Petit McIlvaine, D. D., D. C. L. Bishop of the Protestant Episcopal Church in Ohio. New York: Printed for the Convention by Bidlin & Brothers.—1853.

The American Almanac, and Repository of Useful Knowledge for the year 1854. Boston: Philips, Sampson & Co. London: Sampson, Low & Co. Paris: Hector Bossange.—1854.

THE laborers are few! This language of our Lord is not inappropriate, in many respects, to the circumstances of our world, at the present moment. He made use of it to show

what was then the great want of the church. We may make use of it for the same purpose, and as descriptive of the great want of the church, at the present time. The fact which it proclaims, he thought of enough importance to be mentioned, dwelt upon, and prescribed for. Looking out upon the great harvest field, opening immediately before him and his chosen apostles, looking beyond this, to the whole world, which needed to be reaped and garnered up, into the kingdom of God, and then looking upon the little company before whom this mighty work was opening, he gave utterance to this expression: "The laborers are few." There is an abundant and precious harvest of immortal souls waiting to be reaped, and gathered in to the praise and glory of God. But the number of reapers, in the ministry of reconciliation, is mournfully small.

But, as we have said, this state of things is not confined to the period of our Lord's earthly ministry, or that of his immediate followers. In some respects, there has been a scarcity of laborers ever since that period. There is such a scarcity at the present moment. One of a somewhat unusual character. "Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst of water, but of hearing the words of the Lord." All classes of serious and earnest christians admit the existing evil. Many begin to forebode, in our own experience, as in that of the next generation, a fulfilment of this prophetic declaration. Professors of Theological Seminaries report fewer graduates than they sent forth six or seven years ago, to meet the wants of a population increased nearly one-third more upon its whole number, since that time. Church councils, and conventions, and conferences, and associations, tell us that this deficiency is not made up by an increase of candidates studying for the ministry privately; that the deficiency, or rather falling off of this latter class of candidates, corresponds with that of the former.

"The complaint of the want of ministers," says Bishop Meade, of the Episcopal church, is universal through all our borders. Amongst all denominations in our country, the proportion of ministers to the people has been for some years diminishing. The population of the whole land has been, indeed, for a long time, outgrowing the ministry." One of our Presbyterian Seminaries graduated, a short time ago, some half dozen students, to meet more than ten times that number of vacant spots asking for ministers, and where they could have

been employed with immediate prospect of usefulness. And not long after, the same disproportion was revealed between the graduated candidates and the vacant parishes of another denomination. The special want of the church, at this day, is not money, learning, ability, influence, or respectability; but men. Nor is it so much a want in mere numbers of men. The efficiency of the present ministry would, perhaps, be increased by their being decimated. There is a want of earnest men, to preach the word earnestly, from the love of it, from a love to him who gave it, from a love to the souls which he died to ransom from destruction. The note of alarm making known this deficiency, has been clearly sounded. All, therefore, are aware of its existence, and the statements just quoted, are only made, to give definiteness to this fact, of which all have heard, but of which few have any adequate conception. The infidel scoffs, and mocks, and rejoices. The faithful few mourn, and ask in anxious solicitude: "Lord, how long?" But the church is comparatively asleep.

Let us, therefore, endeavor to look clearly at this fact. We address ourselves to you, reader, as to a servant of Christ. Your profession implies that you feel, or ought to feel, a deep interest in this matter. Join with us in earnest prayer, before you read any further, that if you possess such feeling of interest, it may be increased; that if you have it not, it may be called into existence, and perfected. May we not ask of you, also, to seek a blessing from on high upon this effort for the cause of our common Master. Such a blessing upon it from him, that it may not be a labor altogether in vain.

What, then, is this fact? "The laborers are few." The number of efficient laborers in the ministry, or otherwise, for bringing souls to Christ, is small. In what respects is this statement applicable to the present condition of the church and the world?

I. "The laborers are few," in comparison with the whole work which is placed by the Master before his people for their performance. "The field is the world." Christ died for the world, and has left this fact in charge with his church, to be proclaimed to all who are concerned in its reception. Hardly one-third of this field has yet been reached by the church, in the fulfilment of her duty. And the vast amount of baptized heathenism, and worldliness, and ungodliness to be taken from this third, will greatly heighten this comparison. The whole available force of civilized christendom, brought into the field, would find, if disposed to work, abundant employment. The whole force of real, that is, converted christendom, reasoning

upon mere human probabilities, and leaving out of sight the divine promises of success to faithfulness, would be overwhelmed in the unequal conflict.

II. Again, "the laborers are few," not only as compared with the great harvest-field, the world, but with those portions of it open to christian effort, and, in the Providence of God, inviting it. Great openings, in this respect, have taken place during the last century. Eighty years ago the missionary could hardly find a safe place for the sole of his foot in India. Within a shorter period his life would have been in constant peril, and his labors frustrated by the slavers, and native princes, on the western coast of Africa; and within a shorter period, still, he was closely shut out from China. British dominion in one of these countries, colonies in the other, and treaties with the other, have removed all these outward obstructions. Missionary labor among the heathen inhabitants, may be safely carried on. The same openings to christian effort present themselves among the aborigines of this continent, the islands of the Pacific, the almost continents of Borneo and Australia. Confining our view merely to those portions of our globe now open to the gospel, by their position and circumstances, asking and praying for it, and then contrasting the numbers engaged in the ministry, or preparing for it, with this, the work waiting to be done, and we cannot but feel that "the laborers are few."

III. Again, "the laborers are few," as compared with the work to be done in christian countries: much fewer than the ministerial lists would indicate. How many Romish Priests are preaching a pure gospel, or have any conception of its meaning? How many in the South and Eastern churches are in the same deplorable condition: unable to do better, if they would, unless through purer instruction. How many worldly and godless men, in Protestant communities, are professedly preaching what their lives, and opinions, and feelings contradict. How many others, sincere to a certain extent, but blind with ignorance, and its usual companion, self-sufficiency, are leading the blind, into every form of extravagance and fanaticism. Every deduction suggested by these questions, while it manifests the fewness of the laborers, reveals, at the same time, an additional amount of labor for their performance. There are, doubtless, exceptions, but usually the unconverted minister has an unconverted congregation: the majority of them, if saved at all, to be saved by the labors of some one else. Let any intelligent reader bear in mind the immense mass of worldliness and infidelity in Europe, and this country,

untouched by the influences of a pure gospel; let him remember how many, in Romish countries, are but little better than baptized Pagans; how many are destitute, in Protestant countries, even of this outward badge of christianity; let any christian citizen of this country especially note the immense tide of vicious, depraved, and ignorant immigration annually flowing in upon us, the destitute and thinly settled portions of our native population, the rapidity of increase with both of these classes, let him bear in mind the hundreds and thousands in our large cities, into whose dens of vice, and infamy, and destitution no missionary has ever found his way, and he will need no argument to prove the comparative fewness of Christ's faithful ministers: will not need to be told that "the laborers" for the benefit of these numberless ignorant and miserable ones, "are few."

IV. Again, "the laborers are few," as compared with the actual demand made by organized congregations, or who are prepared so to be, and are asking from church authorities and councils for ministers to render their organization complete. Two startling facts, illustrative of this point, have already been mentioned. They may be multiplied to almost any extent, and from almost every denomination of christians. There is not only a want of missionaries for the heathen, at home and abroad, but, in many cases, for christian people desiring their instruction. We do not enter upon the question whether any christian community should allow itself to remain in this state; whether, as in apostolic times, some one of their own number should not recognize his providential call, and be set apart for this necessary work. We simply state the fact as it is: that there are many organized churches without ministers, and many that only need ministers, and have more than once asked for them, to perfect such organization. What a fact to reflect upon, when we remember the last command of our Lord, and the obligation upon his church to preach the gospel, not only to her members, or to those in her immediate limits, but to "every creature."

V. Again, "the laborers are few," as compared with those who are laboring in other callings. There are no vacancies, of any long standing, in the political world. There is no deficiency of candidates in the medical, mercantile, legal, or other honor-seeking or money-making professions. Every village of any importance has its one or more of physicians and lawyers waiting for practice. And every large city counts its scores who have become superannuated in thus waiting; who have unwillingly eaten the bread of idleness until they

have grown gray with disappointed and heart sickening expectation. The gold of California and Australia finds no want of laborers to gather it: these laborers being, in many instances, the very elite of the rising generation. No mercantile speculation which promises to pay, stands still for want of men or money to carry it on. No gift, either of the people or of the government, is without its multitude of eager applicants. Every commission in the army and navy is not only filled without difficulty, but when thus filled to the gratification of one applicant, is so to the chagrin and disappointment of others. It would not, perhaps, be extravagant to say that the disappointed candidates, in any one of these pursuits, if converted men and earnest preachers of the gospel, would more than fill the deficiency in the home demand for ministers in our country.¹ "The children of this world are wise in their generation." What would be thought if, in any of these professions, a deficiency like that in the ranks of the ministry should be exhibited. If these laborers were few, would it not indicate, and be recognized as indicating diseased or morbid action, in some part of the body politic?

Thus far, in our view of the scarcity of laborers, we have seen cause mainly for regret and lamentation. It would be a sad state of things for our world, if these were the only aspects under which this deficiency could be manifested. It might be a source of grief, and lamentation, and earnest prayer and effort to the church under the same supposition. But this supposition, by no means, comes up to the facts of the case. If this were so, the church would be blameless. She might regret, but would have no cause for penitence and humiliation, in view of the present state of things. As it is, however, there are such causes. "The laborers," again, "are few."

VI. In comparison with the available material to be found in the church, the baptized sons and daughters of christian fathers and mothers, capable of being influenced, and prepared for this work. It is, of course, impossible to say exactly what should be the returns, in any christian family or congregation, of faithful, prayerful effort, directed to this object. Calcula-

¹ Since writing the above, we have seen a statement in the National Intelligencer, to the effect that there are one thousand applications on file in the Navy Department, for the position of Midshipman. The majority of them, of course, to be disappointed in getting in at all. And of those who get in, a very large number to remain stationary in their profession, and become gray upon a salary ranging between \$300 and \$750. The whole number of Theological students, reported in the different Seminaries for 1852-3, is a small fraction over thirteen hundred.

tions of this kind, as in those of mortality, or the effect of different modes of medical treatment, or the annual rate of increase in a population, can only be made over broad surfaces, and as inclusive of a considerable length of time. And yet, without aiming at such exactness, we can reach a practical result that is sufficiently mortifying. Some fifteen years ago, it was computed by Dr. Baird, that there were, in our Evangelical churches in America, near three millions of communicants. Making a rough estimate, this number may be divided into five hundred thousand families. Multiplying this by the average of households, we shall have two millions of children, one million of the male sex under christian influence, either of parents or guardians. While, as the result, we have a list of about thirty-two thousand five hundred of working clergy, teachers and professors, local preachers, drones, superannuated and incapables; and, as mentioned a little further back, from twelve to fifteen hundred candidates for the ministry. But dropping this method of reaching a result as one too unsatisfying in its character, the reader can easily satisfy himself, upon this point, by his own observation. How many congregations of forty, fifty, or even one hundred families, have been in existence for fifteen or twenty years, without sending a single one of its young men as a candidate for the work of the ministry? Do you not know, christian reader, of scores of christian families, in which sons and daughters are raised and educated for the world, and from whom the world receives its warmest votaries? Is it not the exception, rather than the rule, that even the *converted* sons of christian parents devote themselves rather to the ministry than to the profession, the farm, the merchandize, or the arena of political contest? It has been said, and we believe truly, that there is power in any community to make what it will of its young men. Specially is this the case where the moulding influence begins in childhood and infancy. What, then, must we think of this humiliating deficiency? The question commends itself to every christian parent, and pastor, and instructor of youth, as one of the highest importance. It is not, indeed, to be anticipated that every child of christian parents, or even every converted child of such parents, should enter the ministry. But ought the disproportion to be so great? Ought there to be so few laborers for God and the good of men, so many in the service of self and of this world?

VII. Last of all, "the laborers are few," not only as compared with the available material, in the children of christian families, but as compared with the actual membership of the

church: It may safely be assumed that there are, at least, four young men to every hundred communicants. This will give the number of one hundred and twenty thousand christian young men, from whom ministerial recruits may be enlisted: about four times the number of those of all kinds, and all ages on the clerical lists of our country, and ninety times the number of our theological students. Nor is it merely to young men that we must look in instituting this comparison. We believe that there is an erroneous and mischievous sentiment prevalent upon this subject, which is keeping some of our most efficient laymen, at middle age, or beyond it, especially those with households, from this work. A worldly idea of the ministry, that of regarding it as a mere profession—one son being the heir, another in the army, another in the church—if it did not originate, has greatly strengthened this false impression. Our Lord did not choose his first ministers entirely as young men, or as men unencumbered with families. Nor does such seem to have been the case with his apostles. And yet, so far as we can see, there were specially weighty reasons in the exigences of that period, for confining his work to this class; to the young, the single, and unencumbered. The risks, hardships, and privations were much greater. There are many christian laymen, not among the young, who may draw a practical inference from this fact. There are many such laymen, at this moment, like Peter or Barnabas, at middle age, or beyond it, with families, who yet, like these eminent servants of Christ, possess peculiar qualifications for the work of the ministry. Men who, in the ten, or fifteen, or twenty years of life yet remaining, would do more than nine-tenths of those who begin earlier, and labor longer in the same undertaking. Men who, in many cases, have acquired, by intercourse with their fellow-men, and otherwise, an aptness for this work, who could not have been obtained in any other way. Taking this portion of available material into the account, we see still more clearly the great deficiency. A deficiency of that character which implies unfaithfulness, which shows that the church is not wanting in means, but in will and heart to strive for the honor and glory of her Master.

Thus far, we have seen the deficiency, going upon the supposition that our lists of the clergy include only those who are sufficiently at work, and that these are equally distributed. But this supposition is not consistent with the real facts of the case. There must be a further reduction on the score of inefficiency, worldliness, false doctrine in the ministry itself, which will greatly increase this deficiency. Then, again, it must be

borne in mind that labor is unequally distributed: many villages and towns needing only one or two clergymen, having the services of one of every denomination, and, as a natural effect of this, depriving many of the thinly and newly settled rural districts, and the overcrowded masses of the vicious and poor in the large cities, of ministerial service altogether. Remembering these further deductions to be made, and we need no argument to show us that "the laborers are few."

II. The Reason.

And now the question comes up: what is the reason or cause of this deficiency? Why does such a state of things exist? An important step in the way of removing an existing evil, is to find out its cause. If we would have a permanent cure, we must begin, not with the plaster, but with the probe: clean out the wound first, and then anticipate the healing process. Before attempting to give the answer to these questions, it may be well to glance at one or two reasons or answers, which, although sometimes given, do not really meet the difficulty.

I. "The laborers are *not* few," from any want of importance in the work itself, or from the fact that it is of less importance now than when our Lord first made use of this language. It is not only in itself the noblest and most elevating employment in which man can engage, but one of the most stringent necessity, of the highest conceivable importance. What can be a more grateful employment than that of serving God in his earthly sanctuary, of saving souls, of comforting the desolate, the widow, the orphan and the afflicted? What employment can be dictated by a higher and more urgent necessity, than that of snatching immortal souls as brands from the burning? These souls are as precious now, as when our Lord was upon earth. We are as much benefited as were the first preachers of christianity, in striving for their salvation. And God is now, no less than then, glorified by the obedience of his creatures, and dishonored by their rebellion.

II. "The laborers are *not* few" from the fact that there is any release from the original obligation resting upon the church, for making the gospel known among men. The command: "go ye into all the world and preach the gospel to every creature," was applicable, in some respects, as well to all classes of christians, in the time of our Lord, as to the apostles. Nor is it less so to the whole church at the present moment. His promise of being with his church and ministers until the end of the world, is based upon their obedience to this command.

And the great reason upon which this command and all these promises rest, that "of all power being given to him, the rightful owner," is, and ever will be unchangeable.

III. "The laborers are *not* few," from the fact that there are overpowering obstructions to success, either in the work itself, or in the present circumstances of human society. The work itself has been going on already for eighteen centuries: always successful when undertaken in the right spirit. Human souls, under the simple preaching of the gospel of Christ, may be, have been, and are now being converted to God: have been thus converted from the most debasing influences of vice, ignorance, and false religion. The success of the past is a guarantee for the success of earnest and faithful effort in future. And so, also, as to the outward obstructions presented in the state of society, whether in heathen or christian countries: they are not greater than those which have already been met and overcome. They are not in fact as great. The facilities for preaching, and influencing men for good, in christian countries, are hourly increasing. And there has never been so favorable a season for labors among the heathen. The missionary has so often proved a protector to commerce, that commerce willingly extends to him protection in return. Men of the world, who care little for the gospel as a hope of salvation, or as a moral restraint upon themselves, are yet glad to see its restraints upon others. Instead of every thing being against the gospel, as in the time of our Lord, the current, even of worldly sentiment, is in its favor.

IV. "The laborers are *not* few," because sufficient provision is not usually made for the comfortable support of the christian ministry. We have blushed to hear clergymen themselves give this as a reason; and held down our head in shame, when such a thing was done in an ecclesiastical council, without a rebuke, or expression of disapproval, from the delegates there assembled. Suppose that Paul or Peter had argued in this way, or had been influenced by such reasons? Where would have been our christianity? The support of the ministry is, indeed, in the large majority of cases, of the most slender character. But has it ever been much more abundant? Is it not better now than in some earlier periods? If, as we think we shall be able to show, there is a radical defect farther back, we shall find that these two facts, a want of ministers to fill existing vacancies, and a want of adequate support to those already laboring, both proceed from the same source, and not one of them from the other. What that source is, we shall

indicate in its proper place. But, assuming, as we must, that christianity is what it was in apostolic times, and that it demands as much from its preachers and followers now, as it did then, we cannot for a moment regard this as an excuse or reason for the present state of things. It may, and does keep out some who had better be kept out. But it will have but little influence upon those who are inwardly moved by the Holy Ghost to this great duty.

In none of these causes, therefore, does this fact of ministerial scarcity find its origin or explanation. The work is now, as ever, of the most elevated character, of the utmost importance, of the most absolute necessity: not less so now than it was eighteen hundred years ago. The obligations to its performance are not at all diminished. The inward difficulties have not increased, those which are outward have lessened. The explanation of this fact is not to be found in the work itself, in the material to be wrought upon, or in the Lord who commands it to be done. We have but one other place in which to look for this explanation: and there it will be found. *It must be looked for in the church.* The professed people of God have not, in this matter, come up to their obligations. While every thing outside of the church is propitious, and while within it there is an abundance of material, both of men and money, if employed in prayerful dependance upon divine grace, to bring about a millenium before the close of this century, there is actually a deficiency of ministers to meet the demand at home: to meet the calls of those who are willing to pay for the gospel, not as a necessity, but as a luxury.

Now, it is of the utmost importance that this fact should be understood. We should not only know of this scarcity, but where it originates, and, if possible, how it thus originated. Thus far we have seen the evil, and we have located it. Our business now is with the manner in which it originates, and is perpetuated. What, therefore, do we find in the church, as aiding us in this investigation?

I. One of these facts which presents itself to the most casual observer, is the comparatively small amount of religious interest in that class and sex upon which the church is dependent for her ministerial laborers. There is a disproportionately small number of male professors of religion. Especially is this remark true in reference to the young. The christian mother, through the influence of daily association and intimacy, leads the impressible daughter into the paths of peace and of piety. While the sinful example of the father is no less powerful in moulding the equally impressible son to his own

moral image of ungodliness. In many christian communities a want of personal piety, instead of being regarded by young men as a cause of shame and humiliation, is rather looked upon as one of pride and self complacency. Even when some regard is felt for religion, it is kept to ourself, shuffled out of sight, as little said of it as possible: such regard being identified with the idea of superstitious weakness. We thus sometime find young men scoffing at the dearest convictions of the mothers who bore them, treating these convictions as the vagaries of weak and ignorant superstition, and then priding themselves upon their unnatural baseness. Nor is this perverted sentiment confined, as to its power of doing mischief, to those by whom it is cherished or openly avowed. Like all the prevalent sentiments of a class, it is communicable. It is shared by many of the worldly, who, in words, disclaim it; and it sometimes exerts a portion of its mischievous influence even upon the young christian. Many are thus deterred from taking as decided a stand in religion as is incumbent upon them, in their position. The quantity of choice material for this work, either of young or middle aged men, inside of the church, is disproportionately small. But in this small number there is a still smaller one of courageous, decided, and single hearted disciples; of men who are ready to confess their Master upon all occasions: to do it in that position which has ever been the chosen point of sneer, and gibe, and scoff to the witting and the skeptic, the christian ministry.

II. But this evil must find its origin in something further back. Especially is this the case, where these young men are the children of christian parents. The crying sin of our country, of the households of our country, is the open and utter disregard, in many cases, of all christian discipline and subordination. The children of American freemen, who, of all others, ought to be taught to govern themselves, and who can only be thus taught by being governed, are not only allowed to be their own masters and mistresses before they come to years of capability, but also to be the rulers of their weak and misguided parents. And the effect of such sinful folly, is just now what it ever has been, from the beginning of creation, and what it ever will be to the end of time: the unchecked development of a depraved nature, children of christian parents not brought up in "the nurture and admonition of the Lord," but allowed to grow up in the spontaneous exercise and development of native depravity and ungodliness. Where there are Elis to bring up families, there also will there be Hophnis and Phinehases. The males under such tuition, of course,

suffer most. Their temptations are not only greater, from differences in education, in other respects, from their more immediate contact with worldly action and sentiment, from the fact too, that they are under much less restraint than the other sex, in matters of outward propriety. What would blast the reputation of one sex, is overlooked, or treated as a venial sin in the other. In fact, young men are often practically taught that they are expected to "sow their wild oats," or more truly thorns, before they settle down. That is, they must be allowed to enjoy the world for awhile, before they give it up; to indulge their sinful and pleasure-loving inclinations, before they engage in the service of God: to do this in fact, as preparatory for such service. And the end of all this is just what the word of God, and the past experience of the world lead us to anticipate. They reap as they sow, both parents and children. The parents see their harvest in a household of ungodly, infidel, and sometimes openly vicious, and scoffing sons. And those sons reap no less surely, a harvest of sin and misery, both here and hereafter. And the church suffers, both in the quantity and quality of her membership. Many who ought to be in her fold as supporters, and leaders, never enter it. And of those who do, many have been so dwarfed and stunted, both in their growth and in their capability of growing, that they are barely able to live as private christians; if they enter the ministry, they either disgrace it by inefficiency, or do but little towards the performance of its proper duties.

III. But this state of things, this evil of which we have been speaking, while originating partly in the cause just mentioned, does not find in this its full explanation. This explanation is still further back. Children are sinfully left to the impulses of their own evil hearts, as they grow up, because they are not dedicated aright to God, in the beginning. Their baptismal obligations are two frequently assumed under the single idea that the eternal safety of the child may be secured. The promises which they then make, when fulfilled, and the obligations there assumed, when recognized by the child at years of moral agency, as personally binding upon himself, are regarded as having nothing more in view than his own escape from hell, or attainment of heaven. The fact that he is given to God, that this gift, in the terms of the deed, is made without reservation, that to do God's work, and advance his glory, and obey his will, is the great business of his life, these facts, involved in his baptismal dedication, have never been acted upon, or even distinctly realized. There is a desire, of course, in the bosom of every parent, dictated by natural affec-

tion, and shows, in common with the impenitent, that his or her child may secure the bliss of eternal life. But little beyond the propriety and necessity of selfishly working out their own salvation, is ever thought of, or placed before the minds of their children. Some interest is thus felt in their spiritual welfare, but not enough, nor altogether of the right kind. The question of personal dedication to God—whatever may be the profession to the contrary—is treated as one of subordinate and secondary importance. Days of carefulness, and nights of sleeplessness, are expended in the consideration of their earthly welfare, their earthly education, position in society or in business, pursuit of future interest; reputation, or success in literature, science, or politics. The great question of the child's future christian course, the importance of a decided christian character, of his christian activity and usefulness, the most efficient mode in which he can be taught to serve God, to benefit his fellow-men, and secure his own highest welfare for time and for eternity, is disposed of in a few moments; with a few vain regrets, perhaps, that they themselves, or their children, take so little interest in subjects of so much importance. The decided conversion of these children to God and his service, is not anticipated, and prayed, and striven for: and as a natural consequence, does not often take place. They are practically taught that religion is not the main and paramount business of life; that even if it be so, it is confined to the matter of their own personal salvation. And the result corresponds. The majority pay no attention to religion whatever: put it aside for every thing else which claims attention, or put it off until "a more convenient season," which is hoped and looked for, in the far distant and indefinite future, of unemployed leisure. While the ministry who do pay some attention to this matter, go no further than what concerns their own safety. Beginning with this low and inadequate conception of the christian calling, even when most sincere, they fall far short of what is involved in their profession. The church, as from the cause just before mentioned, thus loses a large majority of the young, of young men especially, who ought to be in her fold. While those who really enter, have been taught to take the lowest possible stand consistent with their escape from eternal destruction; are almost perfectly ignorant of those pure and elevating motives which give force, and vigor, and breadth to the christian character. How many spiritual paralytics in the church, to be "saved as by fire," perhaps not saved at all, could trace their inefficiency and worthlessness to the cause which has been indicated. They are vigorous, active, and energetic in all oth-

er respects. But they are inefficient and cold hearted in doing the work of the Lord. And when that work is one which, like that of the ministry, involves harassing care and labor, with no returns in wealth, or personal aggrandizement, the laborers offering for it, are very few. So far from being educated for this work, they have been educated *vs.* it: in views and maxims which would deter them from its performance, and lead them to look upon others who act differently from themselves, as visionary, if not fanatical.

IV. But there is something still further back. These contradictions and inconsistencies can admit of but one explanation. And we merely cheat the church, and delude ourselves, and skim over a wound which ought to be opened, when we refuse to look this explanation, and the fact upon which it rests, fairly and honestly in the face, or stop at some secondary cause of this existing deficiency. It is no doubt important for us to know some of these secondary causes; to see in what manner they are operating. It is well for parents to be reminded that their children have not been dedicated to God in good faith, and according to the terms of the dedication; that there is a want of sufficient interest in that part of religion which has to do with the extension of Christ's kingdom amongst men; that religion is too frequently confined, both in contemplation and in act, to the effort of securing individual salvation. But if we know thus much intelligently, we know something more. We know that the only satisfactory explanation of these facts, is a low prevailing sentiment and standard of duty, such as can only coexist with a low tone of christian character, in christians of all classes. Such facts as have been mentioned, do not, and cannot arise out of mere mistake, want of information, or mere differences of opinion. "Out of the abundance of the heart the mouth speaketh," and the hand doeth, spontaneously and gladly, to the honor of the Master. Abundance of grace, if in the heart, will overflow; will work out, in some way or other; will be manifested to the glory of God, to the benefit of man. Where we see a contradiction between a man's profession and his life, there are but two modes of explaining it. He is either a hypocrite and self-deceiver, or he occupies the position of one whose reason is convinced, while his heart is not at all, or but slightly affected. We may say that the reason of christendom is fully convinced, but that its affections are slightly moved: not at all aroused to the overwhelming importance of its own rational convictions. Let the great heart of the church feel in accordance with what its reason has long since decided, and all will

soon be right. Here is the explanation. Christian parents do not, like Hannah, give their children as a glad free-will offering to God, because they are not possessed of Hannah's love and gratitude. Christian children do not yield themselves unreservedly to the Lord who bought them, because they do not appreciate that love of Christ which passeth knowledge: that love of Christ to the sinner which passeth all human comprehension, that responsive love to Christ, in the bosom of the consciously redeemed sinner, which realizes the incapability of any return, but devout gratitude and thanksgiving. A want of vital piety, of decided christians and decided ministers, in many cases a want of converted christians and converted ministers, is at the bottom of all this difficulty. Whatever may be said of exceptional cases—the more noble because they are so—it cannot be denied by any intelligent observer, that the prevalent tone of christian feeling and sentiment, in regard to this matter of dedication to God in the ministry, especially to the missionary work, or where the person gives up flattering prospects of an earthly character, is most lamentably low, and not only unjustifiable, upon scriptural grounds, but utterly inconsistent with the controlling influence of a majority, or even a respectable minority of high-toned and decided christian disciples. When the traveller in Alpine regions allows himself to yield to the influence of cold, so far as to indulge in slumber, his destruction is imminent; is certain, if there be no providential interposition to rouse him, and force him onward. So is it with the christian life, individually or collectively. Spiritual slumber, brought on by coldness, is the prelude to spiritual death. There are too many in this state of slumber: the process of sleep and of freezing going on simultaneously. If we can rouse these, elevate the standard of christian activity, impress upon christians a sense of their obligations to glorify their ascended Master, this scarcity in the ranks of the ministry will soon disappear. There will be no want of ministers when the church is made up of an active, earnest, and single-hearted laity. Nor would there be a present deficiency of such a laity, if the existing ministry were faithful. It is useless to attempt to lay the blame of this deficiency upon any one class. The very nature of the fault makes it evident that all classes are implicated. A want of vital piety in all parts of the christian body, is the palsyng influence which is withering and drying up what must ever be the strong right arm of the church—an abundant supply of effective ministerial laborers.

And here we see the explanation of a fact, to which we have already made allusion: the inadequate support of the christian ministry. "The laborers are few," because there is a want of vital and earnest piety in the church, leading the disciples of Christ to enter upon his work, in this sphere of duty. And the support of these few laborers is miserably inadequate, in some instances no support at all, from the very same cause, the absence of that vital piety which would lead the church to appreciate the value of this ministerial labor, and to keep those engaged in it from the pinchings of abject poverty. We have heard of various schemes by which this deficiency in the ministerial ranks is to be filled. One of these would procure adequate salaries, so as to make the young men of our land feel that they are not really leaving all for Christ, when they give up the prospects of a lucrative profession, and enter upon his service in preaching the gospel. Another would establish a church University in each of our various denominations, and provide abundant means for educating all, especially the indigent, who may desire to give themselves to the ministry of reconciliation. Another would raise the standard of ministerial scholarship, particularly in that now necessary department of ministerial preparation, the physical sciences. All very important. But do not these well intentioned schemers see that there is just the same difficulty in carrying out their schemes, that there is in regard to this existing numerical deficiency? That the difficulty in each and in every case rests upon the same foundation. If it be a want of vital and earnest piety, which prevents christians from entering the ranks of the ministry, will not the same want neutralize, and bring to confusion all these other schemes? If the church will not give the material, can any scheme for educating, elevating, or sustaining the existing or probable material, be of any real value? On the other hand, if the church be sufficiently roused to meet this one universal want, of which we have been speaking, will she not spontaneously meet all these others? We are carried back, in every case, to the same evil. And until that evil be understood, and removed, we have no hope that these different plans, however good under other circumstances, will now come to any thing. These other things, the miserable support of the ministry, their inadequate preparation, the insufficient provision for the support and education of indigent candidates, are not *causes* of the scarcity of which complaint is made. They are common effects, with that scarcity flowing from the same cause. There is a deficiency of real piety, both in quantity and in quality; a want of single-hearted de-

votion to Christ, and his work, in all classes. This is the only satisfactory explanation of any one of these difficulties. While it explains one, it explains all. Nor can any partial expedient be of avail, until this common and wide-spread cause of mischief be seen, understood, repented of, prayed over, and honestly resisted and overcome.

III. The Remedy.

What is this? Is it at our command? And if not so, altogether, how far? What, under divine aid, can we do? What must we do towards the removal of this evil and deficiency from our sphere of influence?

I. We must be deeply humbled before God. Our Savior told his disciples to pray to the Lord of the harvest that he would send forth laborers. This direction we would never forget. But there is a spirit to be cherished in the offering of our prayers, under the present emergency, which it is specially important to bear in mind. It should be prayer deepened in its character by repentance and self-condemnation. We can conceive of circumstances in which a church, faithful like that at Philadelphia or Smyrna, to the extent of its power, might offer such prayer, simply in view of the destitution of others, and without any conviction that the cause of such destitution was to be found in their own unfaithfulness. But no such feeling of innocence can now be properly indulged. Self-excuse, under present circumstances, is a bad sign, as to the christian character, of him who offers it. And we are persuaded that those who are least culpable, will be the most ready in their assent to our conclusion. It is our own fault and sin, as christians, not the extra opposing influences of human society, savage or civilized, that this state of things is in existence. If we do not feel thus humbled, we should pray for grace to enable us to be so. It is a cause of shame to the church, and to each one of its members, that the ranks in her ministry are not well filled; that they are not well filled, both as to quantity and to quality; that in either of these respects there is a want of laborers. The individual church member should feel self-condemned and humbled, that he has not more faithfully used the privileges of his church membership. And the church should be no less humbled and abased, that her collective spirit and influence have not incited such member to duty. Unless we abase ourselves in respect to this matter, before God, we shall not be exalted. Unless we confess with shame and confusion of face, that our own sinful inconsistency, and cold-

ness, and worldliness of spirit, have helped to bring about this deficiency, we have no good reason to hope for its removal. We must endeavor, by honest self examination, to find out where we have sinned. And being truly penitent in view of such sin, we shall be best preserved from its commission in future.

II. But this humbling of ourselves in penitential contrition before God, must be accompanied by something else: by honest resolutions of amendment. If this scarcity be the fault and sin, as well as the misfortune of the church, it must be remedied by the repentance and reformation of the offending party. As it is placed in our power to sin, so also, under divine grace, it is placed in our power to find the remedy: this remark being as applicable to each member individually, as to the whole church collectively. One and all, we are called upon, not only to humble ourselves before God, to ascertain how far we have been guilty of the sin of helping to produce this evil, but also diligently to find out, and use such means as may bring about a change. None are exempt from obligation to the performance of these duties. The most obscure and humblest christian, if in earnest, may make his influence felt; may bring down upon the church the richest showers of divine grace and blessing. No earnest effort or prayer is entirely wasted and lost when put forth in singleness of heart for the advancement of Christ's kingdom. Every christian must ask: "Lord what wilt thou have me to do?" Must answer conscientiously, and act accordingly: "Curse ye Meroz, because he came not up to the help of the Lord against the mighty." "Cursed is every one that doeth the work of the Lord deceitfully."

But while such may be the duty of christians of all classes, there are special aspects under which this duty may present itself to particular classes. To some of these we may now address ourselves.

I. Christian pastors have a special field of duty in this matter. So far as they are able, they should produce and keep up in the minds of their hearers, a feeling of interest in this subject. There is a natural and constant temptation, both to minister and people, to limit christian effort to their own circle; to provide themselves with all the necessities and luxuries of religion, and then, with a feeling of self-complacency, as if some good work had been performed, to rest perfectly satisfied. This temptation should be specially guarded against by the christian pastor. The majority of his hearers depend upon him for information on these subjects, and for a proper direc-

tion to their efforts and labors of love. And however it may be with some few exceptions, will not go beyond his limit in their performances. He should, therefore, be fully awake to the extent of the present deficiency : where there is material in reach, should use all proper means to enlist it in the service of the Master. Let him place the wants of the church and the world before his hearers ; let the young be faithfully told that they have been given to God, that as professed christians, they have given themselves to God, are therefore bound to do his work wherever needed ; let parents be told to give up their sons and daughters for the work of the Lord ; let all be made to understand that they are not their own, that they have been purchased by Christ to himself with his own precious blood, and great progress will have been made to the removal of the existing deficiency. While the blame of this does not wholly rest upon the ministry, they doubtless have their full portion. And until they are fully awake and at work, there is but little hope, humanly speaking, of any great change for the better. The flock may be induced to follow. But, in the great majority of cases, it certainly will not lead.

II. Christian parents, too, have a most important sphere of duty in this matter ; are under the most sacred obligation not merely to avoid placing obstructions in the way of their offspring, as is sometimes sinfully done, when these children are desirous of serving God in the courts of his sanctuary, but to encourage and help them forward to such desires and resolutions. That son, the pride of your heart, who would give up all for Christ, may, if your feelings of vanity are gratified, take a lofty position among his fellow-men. He may mount the topmost round of the ladder in his profession : may adorn the halls of science, the seat of justice, the legislative chamber, or the councils of the executive. His earthly success may afford delicious incense to your pride and self complacency, to the last moment of your earthly existence. Yes, he may do all this ! And yet his life may be a perfect failure, in the worst and most terrible meaning of that expression. He may die, at the last, perfectly wretched, and hopelessly wrecked, as to the interests of his immortal nature. May not only be crippled and injured as to his christian character, which indicated the path of duty, but through the influence of these earthly pursuits, may lose that character altogether. Let none of these too common obstacles be put in the way of your children. Rather let all means be employed to turn their hearts and minds in this direction. " I have lent him unto the Lord," was the language of a mother in Israel, in regard to her first born ; " I

have lent him unto the Lord : as long as he liveth he shall be lent unto the Lord." How frequently has such a vow been registered on high : God working in his providence, by his gifts, and the influences of his spirit, to bring about a fulfilment. Parents have a great work to do in fitting and sending forth laborers into the Lord's harvest-field. It is a work which may involve sacrifice of earthly prospects, and earthly interests, which may demand prayer, self-denial, and constant exertion. But it is a work demanded by the necessities of our world, by the command and the example of our ascended Master : a work, moreover, which none but christian parents can successfully accomplish.

III. Christian children, too, have a special question of duty presenting itself, in connection with this subject, for their consideration. Every young person dedicated to God in the season of childhood, should ask, am I living in accordance with this vow, which has been registered on high ? There may be, in the bestowal of peculiar gifts and means, a ministerial call to many a young man, who will live and die in sin ; and who will be judged, among other things, for neglect of that call, on the great day of manifestation. The fact that children of christian parents do not personally assume their baptismal obligations, does not release them, in any whit, from their fulfilment. And when the ten talents of learning, powers of persuasion, of argument, or illustration, which can so well be laid out, and living in interest to the praise and glory of God, are wasted, the receiver, according to the amount, will be held accountable. And if this be so with the impenitent children of christian parents, specially is it so with those who have personally assumed their baptismal obligations. It may not be the duty of every young christian to enter the ministry. But it is the duty of every such an one, seriously and conscientiously, to ask and determine whether he should or not. The number thus employed is much smaller than it should be. Failure in duty, in this respect, also, by those who in education and ability are the elite of the church, has, in many cases, opened the doors of the ministry to the infirm and the incapable. The church has thus been injured, positively as well as negatively. There is a great work upon the young christians of our generation ; a great void in the ranks of the ministry, which they alone can fill. Other classes may do much, but if this class be not aroused, and excited to faithful discharge of duty, the Master will still continue to be mocked by enemies, and wounded in the house of his professed friends.

IV. But, as before mentioned, this work is not necessarily, in its personal performance, confined to the young. The christian converted to God, at middle age, or even later, may be, of all others, the man best fitted for ministerial usefulness. The healer of human bodies may become, and from the very experience of his former profession, the skilful healer of souls. The pleader for temporal interests and possessions may become, and like the physician, from the very experience of his former profession, a more effective pleader for the interests of the soul, for those treasures and possessions which are eternal. The mere fact that one is settled in life, that he has studied, or begun the practice of a profession, or any important avocation, is no sufficient proof, although too frequently regarded as such, that Providence is not calling him to another of more usefulness, self-denial, and exertion. Especially does the subject present itself to this class, during such a season as the present. If the young men of the past generation had been faithful, there would now be little lack. May not the middle-aged layman be now called upon, in the providence of God, to make up for this deficiency? to make up for the deficiency, and it may be, the delinquencies of his own youth, and early manhood.

V. But it should be borne in mind, that all this will come to nothing, if another instrumentality be not recognized. "Pray ye the Lord of the harvest that he will send forth laborers into the harvest." This, after all, is our great dependence, in the effort of bringing souls to the knowledge of God. The Lord of the harvest must be entreated for the life giving influences of his holy spirit. These influences must be sought, not only to open the way and bless the efforts being made, but to excite others: to arouse and awaken the church from its dreams of selfishness and worldly indulgence. They must be sought to give all classes of christians a distinct and vivid perception of the great work before them, of the transcendent value of that work, of the welfare of immortal millions depending upon its performance. This influence of the spirit is needed to induce every member of the church to ask this question, Lord what wilt thou have *me* to do? And not only to ask it, but in the clear light of eternity to give it an honest answer, to follow up that answer by a consistent and decided course of action. "Pray ye the Lord of the harvest," *that out of his church he will raise up and send forth laborers.* This is the way in which he ordinarily accomplishes this object. He may indeed strike down a Saul of Tarsus in his wickedness, and send him out to preach that gospel which he formerly opposed and per-

secuted. He may, indeed, work upon the minds of the unregenerate, by a strong sense of the miseries and necessities of a dying world, and thus lead them, by a desire of benefiting others, to a knowledge of their own need; to faithful effort, as well for their own salvation and the glory of God, as for the benefit of those around them. Such miracles of mercy God may, and sometimes does work. His most usual mode, however, is to awaken his people, to send forth his laborers from among these people. For such an awakening we should earnestly and habitually seek in our prayers. Let the church of Christ be thus aroused and purified, let the Lord of the harvest send down upon it the showers of divine grace and blessing, a spirit of increased prayer and supplication for the advancement and extension of his kingdom, and ere long we may anticipate an abundant increase in the number of the laborers. Prayer offered in the proper sense of the word, the earnest desire of the heart being put, for the moment, in language; the uttered prayer giving definiteness to the desire, and in the utterance increasing its intensity; prayer of this kind will always be productive of something else. He who thus prays, sincerely and earnestly, that laborers may be sent into the harvest, will be induced either to go himself, or to contribute of his time and means to interest and send out others, to sustain and encourage those who have already gone out upon the same errand of mercy.

But who will pray? If the explanation which we have suggested be the proper one, and this existing evil go down to the very foundation and root of personal religion, in those whom we urge to pray, how can we hope that our call will have any effect? We are well aware of this difficulty. And we have little hope that prayer of any account, "effectual, fervent prayer that availeth much," will be offered by the large majority of christian professed people, until they have seen their sin, have been deeply humbled, confessed, and repented of it, truly in the sight of God. It must be emphatically the prayer of penitence and self-reproach, and self-condemnation. And nothing but a general conviction of delinquency will lead to such prayer being offered. In our call to prayer, therefore, we would not hide from ourselves nor from our readers, that there are but few who will respond, but few who are enough in earnest so to do. It is this mournful fact which has made the call necessary. And yet, if we move at all, this must be the first step. If the large majority are heedless and indifferent, as to this great want of the church, all are not so. If the many hear the call to prayer and humiliation, and immedi-

ately forget it, there are a few by whom it is remembered and laid to heart. "Those few that fear the Lord and really call upon his name," should now begin to speak one to another; to see their work in this crisis; to look to the Lord of hosts for strength and victory. There is ever "a remnant according to the election of grace." The seven thousand who scorn to bow the knee to the contemptible Baal of money, scientific or literary reputation, political or social advancement, will never be wanting to the spiritual commonwealth of Israel. In the darkest days, and most depressing seasons, there are some few who are faithful; who are prepared to respond to such a call as is made in the language of our Master. Humanly speaking, here is our hope. Let those who really fear the Lord, and think upon his name, speak often one to another, and, likewise, with one accord speak to him, and he doubtless will hearken; will not only spare them when he makes up his jewels, but will bless others through their supplications. Let the few, then, who are in earnest, who are humbled by a knowledge of prevailing worldliness, and of a Master's name thus dishonored, let these pray to this Master for an increase of laborers. Ten righteous men would have saved Sodom! One good man stood between the living and the dead in the camp of Israel, and the plague was stayed. And who shall say what is impossible, to those of whom we have been speaking, concentrating their prayers upon this great object. "The effectual fervent prayer of a righteous man availeth much." And never is it more available than when occupied for the spiritual good of man, the advancement of Christ's kingdom. *Our way of relief is through a revival of religion in the church.* This must come through an abundant outpouring of the Holy Spirit. God in sovereign grace, may vouchsafe such an outpouring, irrespective of human agencies. But he only gives us reason to anticipate it upon certain conditions. He must first pour into the hearts of his people a spirit of supplication. And this spirit, on their part, must be strengthened by earnest exercise and repetition. He originates the desire. But he demands that such desire be placed before him, in prayer, and become emphatically our own, by adoption and open acknowledgment, before we can expect to receive and enjoy its full benefit.

VI. And this brings us to the last point to be noticed. There must be an increase of piety, not so much of quantity as of *quality*, among the professed people of God. We have traced the evil through all of its secondary causes, to its fountain head, a want of vital religion; to a low standard of piety,

prevalent among the great majority of christians. The evil suggests the remedy. The mode in which that remedy, in some respects, must be sought and applied, by certain classes, we have already noticed. In connection with all these, and to all classes we would say, cultivate more earnestly and diligently than you have ever hitherto done, all those graces of the spirit which pertain to the christian character; which glorify the Master; which fit you for his presence in glory. The efficient ministry must be made up from an efficient and faithful laity. Where there is such a laity, such a ministry will always spontaneously develop out of it; there will be no deficiency, either in men or in means, for carrying on the work of the Lord. This, after all, is our great want: a higher standard of personal piety, both among ministers and people. Let those, therefore, who are now ministering at the altar, think of this, in its application to their own character, and to their influence upon others. Let parents and children, old and young christians, see that they are growing in grace and in the knowledge of Christ. Let the church be in earnest, and at this moment she can muster the men and the means to conquer the world. It took but three centuries to bring the Roman empire to the feet of the Galilean fishermen. And if the same spirit which went with them, should stir upon the hearts and minds of his professing people, sending them out by fifties and by hundreds, to preach a gospel which they understood and felt, should go with them in their preaching, it would not be long before the kingdoms of this world were the kingdoms of Christ. His name would receive that honor which is its due: would be fully glorified on earth, as it is now by saints and angels in heaven.

There is one startling thought, which presents itself in view of all that has gone before. The present deficiency, if not made up in the right way, will be made up in another. The religious sentiment of the human heart, will have a ministry of some kind. And if the right material holds back, or is deficient, the wrong kind will push itself in, and find employment. The ranks will be filled, in quantity, if not in quality. This principle has already begun, in one respect, to manifest itself in our country. The children of wealthy parents, and young men educated, and well qualified intellectually, hold back from it, and take up with those earthly prospects which are always open to this class. And, as a natural consequence, many who are less qualified, in these respects, have to do their work. The proportion of our clergy, and candidates who have not graduated in any college, and whose acquirements have only

been made under the disadvantage of a hasty preparation for a theological course, is extremely large. And this principle thus operative in an intellectual point of view, will be equally so in another. If the pious youth hold back, if there be a deficiency, the worldly will do their work. As in England and in Germany, godless men, and even infidels, and atheists, from ambitious and worldly ends, will undertake to reap the Lord's harvest-field. This is one way in which God curses the unfaithfulness of his people; in which he is now cursing a large portion of christendom; with which he is threatening, if the evil be not already begun, our own country. If we would escape this course, in its worst and most terrific form, if we would remove the present indications of its deserved approach, if we would honor our Master, we must be in earnest. The work is his, and it will be done. But if done in our time, it must be by our co-operation and faithful use of his means. and if we are merely useless and unprofitable servants, we may be doomed to their portion; certainly have no good reason to anticipate any other.

ARTICLE V.

MARTIN LUTHER AS A POET AND A MUSICIAN.

Martin Luther's Geistliche Lieder mit Randzeichnungen von Gustav König — den zu seinen Lebzeiten gebräuchlichen Stimmen. Herausgegeben von Philip Wackernagel. [The Hymns of Martin Luther, with marginal cues, by Gustavus Koenig—and the tunes used during his life. Edited by Philip Wackernagel.] Stuttgart: S. G. Lisching—1848.

By W. M. Reynolds, D. D.

THE German language is distinguished by the number, as well as by the deep devotional spirit, and high poetic beauty of its hymns. Albert Knapp speaks of his extensive work, the "*Evangelischer Liederschatz*,"¹ the second edition of which contains nearly four thousand hymns, as being a selection from between eighty and one hundred thousand hymns,

¹ *Evangelischer Liederschatz für Kirche, Schule und Haus*, etc. von M. Albert Knapp. Second edition. Stuttgart and Tübingen—1850.

which he had examined with a view to its compilation. And Wiggers (*Kirchliche Statistik*, I. 113) believes the Lutheran church alone to have produced some *seventy thousand* hymns. Nor is the quality of these hymns inferior to their quantity. True, it could scarcely be otherwise than that among nearly one thousand writers who, during the last three centuries, have undertaken to sing the praises of God in the German language, many would do this with a feeble and broken voice, and with a stammering tongue. Yet it is scarcely a question, whether any other people can point to such an array of great names, and to such a body of poetry, at once devotional, popular, and fulfilling the highest demands of art, as is to be found in Albert Knapp's, or any other judicious and general collection of German hymns. Luther, Paul Speratus, Nicholas Decius, Michael Weisse, Hans Sachs, Paul Gerhardt, Angelus Silesius, Simon Dach, John Rist, Tersteegen, Hiller, Lehmus, Klopstock, Woltersdorff, Zinzendorff, Gellert, Lavater, and others, whom it seems almost invidious not to mention in this connection, are names dear to every christian heart, and whose hymns bear on them the unmistakeable stamp, alike of true genius and of unaffected piety. To make a collection of German hymns, whether for public or for private use, is, therefore, a work chiefly difficult, on account of the vast extent and infinite variety of the materials that present themselves to the hesitating hand of the compiler. Just as the shipwright, in some wide western forest, might stand with uplifted axe, not only uncertain as to which of the noble oaks or pines he should use for his purposes, but also filled with admiration of these gigantic works of God, and spellbound by the music which, like the voice of God himself, re-echoes through the aisles of that cathedral which Jehovah himself hath reared to his own glory.

Comparing this richness of German devotional poetry with the poverty of that contained in his own language, the English student cannot but inquire into the causes of this difference, we might almost say, contrast. Frequently as this has been asserted, we are not prepared to admit that the English race is less poetic than the German, nor has it less of a religious character. The Anglo-Norman race, upon both sides of the Atlantic, can certainly compare, in both these respects, with its brethren upon either side of the Baltic, or upon the banks of the Rhine, or on the hills and plains once covered by the dark Hercynian forest. We too, have our great poets, from Chaucer to Byron; and Shakspeare, and Spenser, and Milton, and Byron, are names not unworthy to be placed alongside of those

of Klopstock, and Wieland, and Goethe and Schiller. Nor did the Reformation strike its roots less deep, and less completely take possession of the popular mind in the land of Wickliffe and of Knox, than it did in that of Luther and Zwingli.

It is plain, therefore, that we must look elsewhere for an explanation of the difference between English and German devotional poetry. This explanation, I think, we find in the personal character and taste of Luther, and his influence upon the German mind and heart. His influence upon the German language and literature is well known, and acknowledged to have been scarcely less than upon the religious ideas of the world generally. Roman Catholic writers have assigned the *literary* merits of his translation of the Bible, as one of the leading causes of the success of his efforts for the reformation of the church. This is an exaggeration, undoubtedly, as we find the Reformation successful in other countries without this translation; but it is, at the same time, a high compliment to Luther's literary abilities. Nor is this, by any means, undeserved. The high intellectual character, the lofty genius of the great German Reformer, is more and more appreciated, as it becomes better understood. And the whole of this was brought to bear upon sacred psalmody, as a part of the devotional life, both of the church and of her individual members. Luther was deeply impressed with the importance of consecrating every part of human nature, and therefore, the fine arts, as one of its highest developments, to the service of christianity. He was by nature a poet, and music was familiar to him, and one of his highest enjoyments from his earliest life. All are familiar with the fact that, when a mere boy, he supported himself, in part, by singing what he calls his "*bread-rhymes*," at Magdeburg and Eisenach, being then distinguished for the sweetness of his voice. Of the power of music over him in after life, we have the incident put upon record by Seckendorff, that when, in the midst of his mental conflicts and rigorous fasts in the monastery at Erfurt, he had fallen down in a swoon, he was aroused and restored by some of his musical friends coming in and playing one of his favorite tunes.

This taste for music accompanied him throughout life, was almost the only relaxation, beyond the society of his friends, in which he indulged, and was the constant companion and stimulant of his private and social devotions. His "*Encomium of Music*," published in 1538, is written out of the fulness of his heart. "To all the lovers of the liberal art of music,"

says he, "I wish grace and peace from God the Father, and from our Lord Jesus Christ. I most heartily desire properly to praise and extol this beautiful and wonderful gift of God. I perceive that it has great and manifold uses, and is so glorious and noble an art, that I scarcely know where to begin, or where to leave off in my praise, or how to express myself as the subject deserves, and as it ought to be honored and valued by every one. I am so overpowered and impressed with its excellency, that I am conscious of my inability to do it justice. For who can say, or indicate all that might be said upon the subject? However willing any one may be to do this, much will escape his notice, and, in short, it is impossible for any one properly to praise, and sufficiently to extol this noble art." In his conversations with his friends, he used to say, "Music is a delightful and lovely gift of God. When I have been worn out and exhausted, it has often refreshed, revived and strengthened me to preach. Satan is a great enemy to it, and does not stay long where it is practised; it is a good antidote against temptation and evil thoughts. It chases away the spirit of sadness, as was seen in the case of king Saul. Some of our miserly nobles boast of having saved our gracious prince¹ three thousand florins a year, by retrenching the expenses for music. But, in the meantime, they waste thirty thousand florins for useless objects. Kings and princes should encourage music, as it is their duty to do in regard to the liberal arts and good laws. Music is the best cordial for sorrow; it soothes and animates the soul. It is the half of discipline and of the school, and makes men more gentle, modest and discreet. I have always loved music; he that is skilled in this art is possessed of good qualities, and qualified for almost anything. It is a noble, delightful gift of God. Next to theology I esteem and honor music. We see how David and other saints clothed their pious thoughts in poetry, verses, rhymes and songs; for in time of peace music rules. I would not give what little skill I possess in music for something great. Music must be retained in the schools. A school-master must be able to sing, or is not worth having. Nor should young men be appointed to the ministry, unless they have been properly taught, and have practised this art in the schools. With those who despise music, as fanatics usually do, I am not pleased, for music is a gift bestowed by God, and not by man."

Himself an excellent composer, he was far too elevated for anything like professional jealousy, admiring the distinguished

¹ John Frederick, Elector of Saxony.

composer Lewis Senfel, musician to the Duke of Bavaria, none the less because he was a Romanist, and did not belong to his party in religion. On one occasion, when some of Senfel's Motettes were sung, Luther praised them very warmly, observing, "I could not for my life compose such a piece." In the midst of one of the most exciting periods of the Reformation, when he was still at Coburg, awaiting the result of the diet of Augsburg (Oct. 4, 1530), he found time to write to Senfel a letter, characterized by his usual heartiness, and expressive of his high admiration of that musical talent with which he saw that he "was endowed and honored by God himself." He begs him to send him the music for the hymn, "*In pace in id ipsum*," which he declares had always been a favorite piece with him. He desired to have it arranged for several (four) voices. At the same time, he expresses the hope that his correspondence with Luther would be no injury to the musician at the Bavarian court, which he compliments on account of its patronage of music, intimating that it would be unworthy "even of Turks, to find fault with the admiration excited by a common love of art."¹

But it was not merely the music, without regard to its application, that Luther thus admired. He was well aware that this art, like every other gift of God, might be abused and misapplied. It was this that first led him to the composition of hymns, and the adaptation of them to suitable and popular tunes. Mindful of his own youthful experience he had especial reference in this to the wants of the young. In the preface to the first edition of his hymns (1524) he says: "These hymns are also set for four voices, for the simple reason that the young, who ought to be educated in music and other liberal arts, should have something to take them away from love songs and corrupt music, instead of their learning something profitable, and taking pleasure, as becomes the young, in that which is good." The magnificent music of the Romish church did not, any more than its other imposing ceremonies, blind him, as it has unfortunately done so many, even in our day, to the deficiencies and mummeries of the accompanying services, and to the want of suitable words as an accompaniment. In regard to this he has expressed himself very plainly in the admirable preface which (in 1542) he wrote to his "*Christian Hymns for Burial*:" "We have taken the beautiful music used by the Papists in Vigils, Masses for the dead and burials. . . . But we have given a new text or words, for

¹ See the letter in De Wette's "Sendbriefe Luthers," IV, 180.

the higher honor of our doctrine of the resurrection. . . . The music and the notes are excellent, and it would be a pity that they should perish; but the texts, or words, are unchristian and silly, and should pass into oblivion. . . . They have a great deal of fine music and singing in the cathedrals and larger churches, but this only serves to adorn a great deal of poor and impious language. We have, therefore, put away these vain and dead texts, taken from them their fine music, and substituted for it God's holy and living word, to sing the same therewith to his honor and praise. That such beautiful musical adorning may, by its proper use, serve its great Author and his people, to his honor and praise, and to our improvement and edification in faith, his holy word being impressed upon our hearts by this sweet music—thereto may we be aided by the Father, Son, and Holy Spirit. Amen."

That these were sound principles upon which to proceed, and that Luther approached this work of furnishing the evangelical church with a suitable psalmody, deliberately and intelligently, will, I suppose, be conceded without much difficulty. But whence came the hymns that were to correspond to this music and to realize this theory? Here also Luther led the way, and brought forth the hymns of the evangelical church, from the profoundest depths of her experience. He raised her first notes of praise to God and triumph in her Redeemer, from amidst the fires of persecution and at the stake of martyrdom. The edict of Worms (May 26, 1521) ushered in the darkest and gloomiest period of the Reformation. Though it did not, as the Papal legate, Alexander, fondly hoped it would, "prepare a bloody bath for Germany, and turn the hands of the Germans with fury against their own vitals,"¹ it spread dismay all around, and finally kindled the fires of religious persecution, and poured forth the blood of many faithful martyrs of Christ, especially in the Netherlands. There, in 1522, the Inquisition "for the rooting out of the Lutheran heresy," was established by imperial authority, and those monsters, *Nicholas Egmond* and *Francis von Hulst* placed at its head. The prisons were soon filled, the rack and other instruments of torture daily plied their deadly work, and some of the most illustrious defenders of the faith thus persecuted, were soon selected as public examples, whose formal condemnation and death at the stake, was to deter others from embracing their errors. *Henry Voes* and *John Esche* were the first of those who, on the 1st of July, 1523, were burned at the stake, in the great

¹ Seckendorff (as quoted by Rudelbach) lib. I, 158.

market square of Brussels, in the presence of an immense concourse of people. This horrible event spread like the signal fires of an invaded country, leaping from hill to mountain top, with amazing rapidity, through all Germany, as well as through the Netherlands. But the effect was very different from what the inquisitors and civil and religious authorities who had united in the condemnation and execution of these martyrs, anticipated. The hearts of all who could feel, were filled with pity, love and admiration of these heroic victims. Luther was not shaken by the thought that this might be his fate also, at no distant day, but he seized his pen, and poured forth his first notes of triumph, in that first of his poetical efforts, "*The Song of the two martyrs of Christ, burned at Brussels by the sophists of Lowain, in the year 1523.*" Set to a well known popular tune, all Germany took up this song, raising it in one mighty chorus to the praise of God, the memory of his faithful martyrs, and the strengthening of their own faith.

Similar in their character, though different in their occasions, were most of the other original hymns of Luther, to which he gave utterance from time to time, until near the close of his earthly career, his last effort in this direction, a translation of the old Latin hymn of St. Ambrose, "*O lux beata trinitas,*" being first published in 1541.

The hymns of Luther are not numerous—only thirty-six all together. Yet we ought, perhaps, rather to wonder, that amid his manifold avocations, he found leisure even for this amount of labor in this direction. He also himself composed the tunes for a number of these hymns. But neither for hymns nor for tunes did Luther rely upon his own unaided efforts. We have already cited his language in reference to the transfer of music from the existing church service. Still more ready was he to do this from the earlier and purer periods of church history. He did the same in regard to hymns. Some seven of these are translations or imitations of earlier latin hymns, and of the well known hymn of John Huss, whom he does not hesitate to call a "saint." A few are also taken from the few German hymns that were then in vogue.

But Luther was not satisfied to depend upon his own unaided efforts, or that of his still more feeble predecessors. He called to his aid all the energies and the choicest spirits of reviving literature and religion. Like all men of true genius, he was unfeignedly modest and distrustful of his own abilities. Soon after having made his first attempts at the composition of hymns, he writes to his friend, *George Spalatin*, in language like this: "I desire, after the example of the prophets

and ancient fathers of the church, to compose German hymns for the people, in order that by means of singing, also, the word of God may be established among us. We are therefore looking all around us for poets. And as you have both fluency and taste in German, and have exercised this gift withal, I beg you to aid us in this matter, and make an effort to put some one of the Psalms into verse, of which I send you a sample of my own. I should wish, however, all new and fashionable words to be omitted, and the most common and simple words, though, at the same time, such as are pure and appropriate, to be employed, so that the common people may be attracted by them. The sense of the Psalms should also be given, as clearly and closely as possible. The version must, therefore, be free, giving the sense suitably, without any anxiety as to the words of the original. I am not so gifted as to be able to do what I could wish. I shall try, therefore, whether you can be a Heman, an Asaph, or a Jeduthun. I would ask the same thing from John Dolzick, who is alike fluent and elegant in his style, that is, if you are at leisure, which, I fear, is not too much the case."¹

But neither the Court-preacher, Spalatin, nor Dolzick, the Counsellor and Marshall of his Electoral Highness, the wise Frederick, appear to have answered this call, if indeed they had the ability which Luther's partiality here ascribes to them. But there were others, though not in general moving in a sphere so lofty, whose hearts and lips were touched with the divine fire of genius, humbly and gratefully consecrated to the praise and service of the great King of kings, and of his most gracious Son, our prince Immanuel. Paul Speratus, J. Agricola, C. Creuziger, Justus Jonas and C. Hegenwalt, together with Luther, supplied the materials for the first German hymn book of which we have any knowledge, that namely of 1524, published under the title of "*Enchiridion oder eyn Handbuchlein*," of which we shall speak more particularly hereafter. This book contained twenty-five hymns, eighteen of which were composed by Luther, the others by the writers just mentioned. But the number of his assistants in this work, continued steadily to increase, until by the time the last edition of Luther's hymn book that made its appearance during his life, was published (in 1545), it contained nearly one hundred and forty hymns, composed by not less than thirty different authors. Of these, the most distinguished were Laz. Spengler, Hans Sachs, the Margrave Casimir, Maria, Queen of Hun-

¹ See De Wette's "Luther's Briefe," &c. II. 590, 591.

gary, Nicholas Decius, and Michael Weisse. In reference to the last named author, we have another instance of the fact that, where genius, talent, and merit were concerned, Luther rose superior to all party prejudice and personal considerations. His dissatisfaction with the views of the Bohemian, M. Weisse, in regard to the Lord's Supper, did not prevent him from receiving with gratitude, and incorporating in his hymn book the best of his hymns. With characteristic honesty and straightforwardness he says (in the preface to his hymn book of 1545) "The hymn '*Nun lasst uns den leib begraben*,' which is sung at the grave, and bears my name, was not written by me. Not that I reject it, for it pleases me well, and was written by a good poet, named John Weis, notwithstanding his having fallen into something like fanaticism in the matter of the sacrament. However, I cannot appropriate any man's labors to myself."

Thus did Luther, alike by his example, his exhortations, and his generous appreciation of the talents and labors of others, call forth and stimulate the best minds of the day in Germany, and as far as his personal influence extended, to employ their pens in furnishing the church of God with hymns which it might sing to his praise, and to its own edification and comfort. Thus did he give an impulse to that lofty strain which the German church has ever since continued to raise to the glory of Almighty God, and of him who has purchased them with his own blood, and sanctified them with the Holy Spirit sent down from heaven. It is not without reason, therefore, that we ascribe to Luther so prominent a place among German writers of hymns, and so great an influence in the development of sacred poetry in the church of the Reformation.

We do not, however, claim for Luther the very highest rank among writers of hymns. He may, indeed, be called "the father of German hymnology," as regards both poetry and music. But German poetry was then in its infancy, as was, in fact, also the language. His influence upon both language and poetry, was confessedly great, but both have been vastly improved and polished since his day. Many of the words that he employed, have naturally grown obsolete, and the rhythmical structure of German verse, especially, has been greatly perfected, polished, rendered more regular, freed from unsightly excrescences, and invested with new life and power. No one familiar with the subject, can have failed to observe the improved form of versification in the German language,

from the time of Luther to the present day, and it requires no great art to make smoother and more regular verses than those of Luther. It is easy, in this respect, to criticise even the finest and lofliest of his productions, such as his "*Nun freut euch, lieben Christen g'mein*" (No. II.), "*Komm Gott Schöpfer, Heiliger Geist*" (No. XVI.), or the celebrated "*Ein feste Burg ist unser Gott*" (No. XXVI.), whilst others are utterly irreconcilable with any correct principles of versification. It is, in fact, remarkable that the few latin poems that Luther has left us, are much smoother and more correct than those which he wrote in his mother tongue. The explanation of this is undoubtedly to be found in the superior cultivation and perfection of the latin language, and its versification at that period.

Nor are the contents any more than the form of Luther's hymns, absolutely perfect, though he here naturally rises higher than in that which is less immediately connected with the higher principles and spirit of his art. Many of his hymns have what we might call the almost universal fault of German hymns, that is to say, they are entirely too long. Both the spiritual condition demanded by the hymn, as a part of our devotions, namely, a high degree of fervor of feeling, and the physical effort required for singing, preclude the idea of our singing hymns containing much more than half a dozen stanzas. This is virtually acknowledged by the almost universal practice in German churches, of singing but two or three stanzas of a hymn at one time. But what is the use of having so many stanzas in a hymn, if they are not to be sung? As to dividing them, by singing one or two before the sermon, and the same number after it, nothing can be more absurd, so far as the hymn itself, and the feelings it is designed to excite are concerned. The train of thought suggested by one stanza, and transferred to its successor is, of course, lost, when the mind has been drawn off to other subjects. Luther, however, has this fault in a less degree than many of his more polished successors. But two or three of his hymns (among which we do not count his "*Hymn of the two Martyrs*," which is properly a ballad) are objectionable on this account. We find more fault with their being so frequently of a historical character, which is almost always inconsistent with the devotional hymn. Many of the ideas introduced are also entirely too gross, at least for the present state of refined society. It is certainly unreasonable to suppose that any christian congregation can now sing, with general edification, in such language as that contained in the last stanza of the hymn "*Christ lag in*

Todes Banden," or the second and third stanzas of "*Nun komm der Heiden Heiland.*"

But to the age in which they were written, the hymns of Luther were wonderfully adapted, and so, naturally, contain much that cannot but commend them to the attention and admiration of all ages. Here, with some slight abatement, we cheerfully adopt the judgment of *Wackernagel*:¹ "Luther's hymns were wonderful in this, that in respect to language they presented themselves to the people as something with which they had long been familiar. Where he added new stanzas to an old hymn, they seemed to have always been a part of it. This character of never passing away, of appearing as though they had always been, and of never growing old, was also inherent in his own hymns. He wrote for the people, who were enshrined in his heart, and his language was, therefore, necessarily the language of the people. This he practised in his preaching, carefully searched for and incorporated in his translation of the Bible, and wrote in this his hymns. All his writings are monuments of this language, and have fixed it forever, so that nothing more healthful, fresher, or truer, whether as regards the contents, or the form of this foundation of all our mental cultivation and literature, can be found. This was the language which he introduced, instead of the Latin, into all the offices of the church; this honest, true and thoughtful language of the people, which contains the treasures of centuries of experience, the universal language of the German people, not the peculiar language of officeholders, of the literati, or of men of science. Luther converted the language of the people into the language of the church, just as in architecture we speak of ecclesiastical architecture, that is, a language which alone is meet for the church; the language of the church forever. For this language never grows old. The people still speak it at the present day, as it spoke it in days anterior to Luther, and will long continue to speak it, and will ever desire to hear it from the pulpit, in the administration of the sacraments and in hymns. And should it once become antiquated, i. e. not universally the same with the language of Luther, yet this does not hinder, but hallows its continued use in the church."

This last sentence is not very clear, and the leading idea is certainly not consistent with the general statement that the language of the people is to be the language of the church, for the living language of the people can certainly never be

¹ "Geistliche Lieder Martin Luthers," p. 27, 28.

"antiquated." Nor can we but regard the portion which Wackernagel endeavors to establish in the paragraphs immediately succeeding, as extravagant and unsound. To maintain that "unity of belief, is impossible, without unity of language," is to deny the reality of the gift of tongues, bestowed upon the church on the day of Pentecost, when the same faith was proclaimed to the representatives of "*every nation under heaven*," and received by each "*in his own tongue wherein he was born*." See Acts 2: 5, 8. To say that the language of a people does not change from age to age, is directly in the face of the whole history of literature. This is quite a new gloss upon the old text, "*vox populi vox dei*," namely, "that the language of a nation is unchangeable." We should rather assent to the *fifty-second* thesis of *Claus Harms*, in which he says that "every translation of the Bible into a living language, should be revised every century, in order that it may continue to live."¹

There is more ground for the following statement in reference to the reception and influence of Luther's hymns, in the commencement and extension of the Reformation: "This was wonderful in them, that they were so familiar, and yet so new, that this glorious spiritual song, in the language of the people, occasionally heard here and there by an individual, was now universally heard and brought home to all. And no less wonderful were they in regard to their contents: the evangelical doctrine which, like some few of the hymns, had been here and there preserved, arose in new fulness, and with new blessing upon every congregation, whilst the whole people confessed their sins and turned unto the Lord. How poor must the church that here hung back, appear in Germany! How manifest was the desire in every diocese, here to do the same as the renovated church? Of course, this was not possible without a similar renewing of the mind, and if they had chosen this, the fulness of the blessing in which their brethren rejoiced, would naturally have fallen to them. . . . But as it was impossible that those who staid behind [in the Romish church] should entirely withdraw themselves from the influence of the light and life from heaven, wherewith others were filled, as it is evident that they gradually improved both life and doctrine by its reflected light, so neither could they guard themselves against the evangelical hymns. Not only did they attempt to get up hymn books, though for what purpose it is difficult to say, but they also inserted in them evangelical

¹ "Das sind die 95 theses," &c. von Claus Harms, Kiel. 1817.

hymns, and others formed upon their model. . . . To deny this is impossible . . . it has ever been asserted (see Hist. Fol. Blätter, XX. p. 454) that most of our evangelical hymns, even those of our later poets, are translations or imitations of old Catholic hymns! Scarcely has this result of impartial investigation been announced, when the "New Sion," (III. p. 651) finds courage, in noticing a report (resting upon a misunderstanding) that Karl Reinhardt, of Erfurt, had found the original tune of Luther's hymn, "*Eine feste Burg ist unser Gott*," to make the sapient remark: "as the original melody is Catholic, so also is the original text, which Luther seems merely to have remodelled."²

No higher compliment could be paid to Luther, and to the influence of his hymns, than such a charge from such a source. What foundation there is for it, we shall endeavor to point out in our notes upon the several hymns, in reference to which it has been made with any show of plausibility.

We know but little in regard to the manner in which the hymns of Luther were first published and diffused among the people. His first effort in this direction, the ballad upon the two martyrs of Brussels, was, in all probability, published like other ballads of that day, and of later times even, upon a single loose folio sheet. So we find the hymn, "*Nun freut euch lieben Christen g'mein*" (No. II.) upon an open folio, accompanied by the notes, with the words, "*Martinus Luther. 1524*," printed upon the back, which is still preserved in the Heidelberg library, Handb. No. 793, p. 82. The same year (though by an evident misprint, it bears the date of M. D. XIII instead of M. D. XXIII, by the omission of one X and one I.) appeared what might be called the first Lutheran hymn book, which was, perhaps, the first specimen of a hymn book ever printed. It consisted of twelve quarto pages, upon which were printed eight hymns, four by Luther, three by Paul Speratus, and one anonymous. It is highly probable that this, as well as copies of various other single hymns of Luther and his assistants, were at this time hawked over the country, and sold by persons who sung the hymns at the same time. So we are told by the Annalist of Magdeburg, under the date of 1524: "This same year, on the 6th of May, a poor old man,

¹ A well known Roman Catholic periodical.

² Wackernagel, ubi supra. p. 29. It is, no doubt, such statements as these that have induced the writer of an otherwise well imagined sketch (in "Harper's Magazine" for March 1853) entitled "*The Singer of Eisenach*," (p. 522) to represent Luther to have sung this hymn in his boyhood. This is altogether a mistake.

by trade a clothier, stood in the market, by the Emperor Otto, and for the first time offered hymns for sale, which he also sung to the people; as for instance, "*Aus tieffer Noth schrey ich zu Dir*," etc., and "*Es woll uns Gott genädig seyn*, etc."¹

How intent Luther and his friends were upon this work, appears from the fact that, within the same year (1524) appeared two other hymn books, the one under the title "*Enchiridion oder eyn Handbuchlein*," &c., the other under that of "*Geystliche Gesangk Buchlein*," the former of which contains twenty-five hymns in German, the latter thirty-two German hymns, together with five Latin ones, most of the German hymns being written by Luther himself.

It was not, however, as we have already intimated, until 1543, that Luther published a complete collection of his own hymns, though, in the meantime, various editions of his hymn books had made their appearance, some under his immediate superintendence, and others published by persons who pirated these as they did so many other of his works. Two years later (1545) appeared the last edition of this favorite work, which Luther personally superintended, beautifully printed, containing all of his own hymns, together with some sixty others, as also the musical notes for the hymns generally. From that time down to the present day, these hymns have maintained their place as an essential constituent of German psalmody, the basis upon which the grand and lofty structure of German devotional poetry has been reared, a part almost of the national mind, not only in Protestant Germany, but in the neighboring and kindred races in Holland, Denmark, Norway, and Sweden, into the languages of which they were speedily translated. And not only there, but wherever the Lutheran church was established, like Luther's Catechism, these hymns were carried into Iceland, Finland, Esthonia, Livonia, Courland, Russia, Poland, Hungary and Transylvania; to the Cape of Good Hope and to India, where many of them were translated (by Swartz and his devoted associates in the Danish Missions of the eighteenth century) into the Tamil, and perhaps into some other Indian dialects.

In Germany there were, of course, innumerable editions of either the whole, or a portion of these favorite hymns. Of some of these, Luther already, in his own day, complains, especially in his preface to his hymn book of 1545, on account of their changes and corruptions of his text, directing against them especially, the famous motto of that edition:

¹ See Wackernagel "*Luther's Lieder*," p. 80.

"Viel falscher Meister itzt lieder tichten,
Siche dich für, und lern sie recht richten;
Wo Gott hin bauet sein kirch und sein wort,
Da will der Teuffel sein mit trug und mord."

If he did not thus establish his character as a true poet, he showed, at least, that he had that attribute of the poetic race to which Horace refers in his phrase, "*genus irritabile vatum*." But still severer than Luther, in regard to these changes of his text, have been some of his modern admirers, and above all, that most laborious and elegant of all the editors of Luther's hymns, Wackernägel. "Luther," says he (in p. 20 of his Introduction); "saw the corruption coming, and wished to guard against it by an apostolic warning. He succeeded in this for but a short time; even in the preface to his church hymn book of 1545, he was not clear how he ought to designate a mistake in the hymn No. 5, to which he there refers: he says, "*whether from negligence, or by way of improving upon me*." This referred to a single word; but later, how much worse has it become? how has the church, instead of uniting all people by the bond of common hymns, transferred to this sphere the whole of her carelessness and want of counsel! What, to say nothing of former times, what would the great founder of the blessing of evangelical hymns say, in regard to the changes which his hymns have experienced in our day, and from such, too, as we supposed called to build up the church, not to help to pull it down? O! were he to read his hymns in Rudolf Stier's and Albert Knapp's² hymn books, he would say, "every thing is neglected, every thing is improved over me," from the first line of the first hymn (No. II) which, according to them; must read, "*Nun freut euch Christen insgemein*," to the last lines of the last, which, according to Knapp, would read better: "*Du Trüster Herr Gott, heiliger Geist, sei ewiglich von uns gepreist*." How awfully has Stier disfigured the hymns Nos. 3, 11, 24, 29, and 32! We are not disposed to defend Stier's emendations generally; Wackernägel has very properly exposed their weak points, in the criticisms immediately following the passage just quoted from him. But we cannot agree with this admirable editor in regard to the unchangeableness of the external form and mere verbiage, either of Luther, or of any other writer. Here we

¹ See the Preface, p.—below.

² Albert Knapp, who has now gone, we trust, to sing with Luther in the choir of heavenly poets, has, in the last edition of his delightful work, at least in a measure, delivered himself from this severe censure of our author, having made his editions of Luther's hymns conform, as nearly as possible, to the original.

much rather coincide with the amiable editor of the "*Liederschatz*."¹

"Let us not misunderstand, still less misrepresent one another: the truly *antique* is permanent, like the classical creations of heathenism, proof against the ravages of time. But the *antiquated*, which is so frequently to be met with in this department of literature, in consequence of the slow progress in the culture of the German language and its forms of expression, must, at the best, submit at least to improvement, if it would serve the church of Christ: many a spirit of the olden time must submit to the loss of his peruke and the broad flaps of his coat, if he would move with respectability in the church of later times. If he objects to this, he will be consigned, without any further ceremony, to the tomb. . . . Such liberty appears indispensable for hymns which would truly edify the church, the school, and the family devotion of our day, especially as regards their proper form, and adaptation to taste. For what offends the simple taste and genuine feelings, is no longer *edifying*, however skilfully it may be defended and recommended to the ordinary reader; for offense of taste is the death of feeling. In an anthology, where the object is to collect samples of poetic beauty, the most accurately critical determination of the original text is perfectly right, and thorough labors of this kind, within their appropriate sphere, are of undoubted value. At the same time, they are acceptable to by far the least number, and are not adapted to edify the people generally, among whom we include the better educated middle class of society. It is my deep conviction that it will be a vain attempt, again to force upon the evangelical church generally, the great body of older hymns, with all their imperfections and excrescences. This is evidently a falling into the extreme opposite of the earlier diluters and corrupters of our hymn books, now to insist upon the immediate restoration of all the obsolete vagaries and excrescences, and all the antiquated harshness and poverty of hymns which were originally conceived in the true spirit of devotion, thus putting an antiquarian drag upon piety. . . . Luther was undoubtedly the mightiest spirit since the age of the apostles; and what faithful member of the church would think of assailing the spiritual majesty of this garlanded and victorious soldier? But not even he had every thing."

We cannot but approve of these principles. If Luther's, or any other hymns of the earlier period of German literature,

¹ Vorrede.

are to be used in the public worship or private devotions of the church generally, they must, both in style, in language, and in versification, conform to the current language and taste of those who are to employ them; and it would be easy to show how much, in all these respects, they depart from the present forms of the German language, so as to be unintelligible to the great body of German readers. Nor can it be pretended that Germany has not, within the last three hundred years, advanced in taste and refinement, as well as in knowledge generally. What was admirably adapted to the church of the sixteenth century, may be, and undoubtedly is, unintelligible to a large body of her children in the nineteenth. And even where intelligible, the forms of expression may be offensive to the taste of the present. This must be remedied, or these hymns must cease to do service in the church. That neither Luther nor any other faithful servant of the church, would now object to such changes, which do not corrupt, but only present more clearly their ideas, we cannot, for a moment, doubt. Thus may they continue to sing with the church upon earth as well as with that in heaven, until all are gathered into that great temple above,

"Where congregations ne'er break up,
The Sabbath ne'er shall end."

It is, however, rather a remarkable fact, that so little change is called for in the language and style of Luther's hymns. Most of them are quite as intelligible and acceptable to a christian congregation, as they were when all Germany sang them as one man, and when they were listened to upon the streets with as much eagerness and enthusiasm, as a British audience would now listen to "*Rule Britannia*," or American to "*Hail Columbia*." Knapp's "*Liederschatz*" contains twenty-six out of the thirty-six hymns of Luther, all adapted to popular use, most of them but slightly changed (some even of these unnecessarily) and in their original metres. So also the German hymn book,¹ most recently published for the use of the Lutheran churches in the United States, edited by Rev. C. R. Demme, D. D., has incorporated in it the greater number of these hymns, which will doubtless continue to be sung as long as the German language is employed in the worship of God in this country.

¹ See the "*Deutsches Gesangbuch für die Ev. Luth. Kirche in den Ver. Staaten*." Philadelphia—1849."

But if the object of an editor is to present Luther's hymns as specimens of the literature of the age, in which they were written, or of the poetic character of their author, the more closely they coincide with the form in which Luther left them at his death, the better. In this respect, the labors of Wackernagel are invaluable. The manner in which he has settled the text, and brought forward almost every thing that can throw light upon the most interesting questions connected with Luther's hymns, may serve as a model for critical editors. As a work of the art typographical, it is almost perfect. Printed upon the fairest and finest paper, in the clearest German (Gothic) type of sufficient size, with the most beautiful embellishments in the form of frontispieces, vignettes, and illuminated letters from the pencil of Augustus König, some of these latter covering the greater part of a small quarto page, and all emblematic of the contents of the hymn to which it is prefixed, accompanied with the original tunes for each hymn, and a collection of other tunes, sung to them in the sixteenth century, this is a book that Gottenberg might have received as the perfection of his great discovery, and for which Luther would have commended Liesching even more cordially than he does Valentine Babst, the printer of the favorite edition of his hymn book of 1545. Those, therefore, who wish to supply themselves with the most critical and most beautiful edition of Luther's hymns hitherto published, will procure this, which we cannot commend too highly.

ARTICLE VI.

THE ROBE OF THE EPHOD.

An Exposition of Exodus 28: 31-35.

By Rev. J. A. Selas, A. M., of Baltimore.

WHATEVER may be said about the propriety, or impropriety, of special modes of dress for ministers when on official duty, such things are not without the sanction of Almighty God. When he constituted his first minister, he himself gave directions concerning the vestments to be worn, and how they were to be made and decorated. And, although, under the freedom of the gospel, there is no law fixing the attire of the clergy, there is yet a propriety and a divine warrant for the use of par-

ticular clerical vestments, which ought to be sufficient to preserve them from the maledictions which christian people sometimes heap upon them.

In the words which we are about to attempt to expound, we have a special direction from God for the manufacture of a prominent part of that magnificent dress worn by Aaron and his successors, whenever engaged in the high duties of the priesthood. Their general import is, that Moses was to make a tight-fitting robe, without seam, of a sky-blue color, and ornamented around its lower border with little bells of gold, and divers colored representations of a particular and very beautiful fruit. This robe he was to deliver to Aaron, his brother, to be worn by him when on official duty, on pain of death. And although this might seem like an insignificant subject, there is a way of looking at these old ceremonial regulations, which carries much more doctrinal and practical instruction with it, than might ordinarily be supposed. "Whatsoever was written aforetime, was written for our learning." And there is not a single peculiarity in the whole routine of the Tabernacle services without its spiritual signification; and not even a figure or device upon the curious and beautiful regalia of the priests, which had not some high and important meaning. These institutes of the long past were the hieroglyphics of the gospel of Jesus. The Tabernacle, and the Temple, which was built after the same model, was a symbolic history of the whole scheme of salvation, from its first unfoldings in the deeds of Jesus Christ, our adorable Lord, to its final consummation in eternal glory. In its three apartments, we have represented the three grand conditions of man—his state by nature—his christian state—and his glorified state after the resurrection. The priest was a type of our "great High Priest who has passed into the heavens" to appear in the presence of God for us, and for the same reason, a type of every individual christian, in his passage out of a state of nature, until he comes to stand before the Divine Majesty in heaven. The altar of sacrifice, and the brazen laver, represented the way of justification by the blood of Christ, and of sanctification through the washing of regeneration. The golden candlesticks denoted the christian ministry, and the glorious light which it bears about through the earth. The table, with the shewbread, set forth that high spiritual nourishment which is furnished to all devout believers in the christian church. The altar of incense denoted the grateful and glad devotions which were to rise up before God from every partaker of the blessings of that new dispensation in which we live. And the Holy of holies, with its awful

grandeur, its dreadful remoteness from common view, and its impressive display of the presence of the descended God, pictured to the mind that bright and glorious rest, where we shall see our Redeemer as he is, bask in the sublime effulgence of his presence, and live with him in society with the angels, for ever and ever. Nor are we to doubt, that even the little bells and pomegranates which adorned the border of Aaron's robe, have their appropriate practical import. And if their primary design was only to impress the outward senses of the rude Israelites, to excite in them a deeper reverence for the Divine appointments and services, they also had a remoter and more spiritual signification, which certainly deserves our regard.

The first thing to be observed, is *the object contemplated* respecting Aaron in these preparations. He was to "*go in unto the holy place before the Lord.*" A sublime privilege was to be exercised. The frail mortal was to enter the presence-chamber of the mighty Eternal. He was to stand beside the cherubim of gold, and to enter the fiery cloud of the presence of Jehovah. It was a solemn and glorious performance, through which he was to pass. But, solemn and glorious as it was, it was a type of a still more solemn and glorious object in the contemplation of God, respecting each one of his believing people. There is a higher heaven than that in the Tabernacle or Temple; where Jehovah manifests himself in sublimer forms; and where the cherubs not only *shine*, but ever *sing*, "Holy, Holy, Holy, is the Lord God Almighty!" There is "a greater and more perfect Tabernacle, not made with hands," "the holiest of all;" the way to which has now been made manifest. And God himself, by his word and Spirit, is now engaged in calling, and ordaining, and beautifying "*a royal priesthood*," whom he designs to bring into that heavenly and eternal Temple, to minister in his presence for ever. His voice is sounding through all the earth, inviting men to this superior service. As he said to Moses of old, "Take thou unto thee Aaron thy brother, and his sons with him, that he may minister unto me in the priest's office;" so he is now saying to the gospel ministry, "go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; he that heareth you, heareth me; and I will make him a pillar in the Temple of God, and I will write upon him the name of God, and he shall serve me day and night in my Temple; and he shall hunger no more, neither thirst any more; and he shall be a King and a Priest of God and of Christ." As Aaron and his sons were consecrated to serve in the earthly Taberna-

cle, so Jehovah designs that we, and "as many as the Lord our God shall call," shall be consecrated by the anointing of the Spirit, as ministers of "the sanctuary and of the true Tabernacle, which the Lord pitched, and not man." As they were to "go in unto the holy place before the Lord" as he manifested himself on earth; so it is his intention that all who hear the gospel and accept it, shall enter those high courts, where he manifests himself to his saints and angels in all the beauty and perfection of his unveiled divinity.

This is indeed a "high calling;" an "unspeakable gift;" an "abundant mercy;" a thing almost too much for our weak faith to believe. And yet, such is the truth. "*Ye shall be unto me a kingdom of priests,*" saith the Lord. "Ye are a chosen generation, a *royal priesthood,*" saith the Apostle to all the "elect through sanctification of the Spirit." Jesus is "a great high priest;" and we are, in some good degree, to be "*like him.*" And John raises the song of sublime praise to "the prince of the kings of the earth," for having "made us kings and *priests unto God* and his Father."

We proceed, then, in the second place, to inquire more particularly into *the nature of those preparations* which were to be made, in order to an acceptable entrance, on the part of Aaron, upon the exercise of the high functions of his office. It was not for him to enter into the awful presence-chamber of Jehovah in his ordinary dress. Moses was to make for him a particular robe, ornamented in a prescribed manner, and worn according to specific directions. And this robe was to be upon him to minister, "when he went in unto the holy place before the Lord, and when he came out, *that he die not.*" The regulation was stringent, and caused the priest to approach the mercy-seat "not without fear." It served to exalt the service, and to inspire becoming awe of the God who was thus to be propitiated. And how beautifully and strikingly did all this set forth our natural unfitness for heaven, and the indispensable necessity of having upon us the righteousness of Christ! We are sinners. By our depravity and guilt, we have all been involved in condemnation. We are all exposed to the death-sealing judgments of him who made us. And unless our sins are covered, there is no hope for us. But God has not left us to perish without remedy. As he provided an acceptable covering for the nakedness of Aaron, he has also provided a mantle for the deformity of our disordered souls. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him;" that "as by one man's disobedience many were made sinners, so by the obedi-

ence of one, many shall be made righteous." Though "all have sinned, and come short of the glory of God," we may still be "justified through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins." "There is, therefore, no condemnation to them that are in Christ Jesus;" for he hath "brought in an everlasting righteousness," and "redeemed us from the curse of the law, being made a curse for us." By his spotless obedience, bitter sufferings, and accursed death, he hath obtained and provided a covering for our sins, and secured unto us "boldness to enter into the holiest." Designing that we shall be priests, to serve in the inner sanctuary of heaven, this is the garment that he has provided for us; that as the robe which Moses made, shielded Aaron in his approaches to the earthly propitiatory, so the righteousness which Christ the Lord hath wrought, may bring us safely into those intenser glories of the Temple on high.

But, let us look more into the particulars of Aaron's robe. It is not well to strain things beyond their natural and easy signification; but it seems that this robe of the Ephod pointed forward to details in the provisions of Jesus Christ for our salvation.

The ground color of Aaron's robe was to be "*blue*;" the color of the firmament of glory; and it was to be ornamented with "*purple and scarlet*." All these were *royal colors*, the costliest, and the most magnificent then known to art, and always sought after to adorn the persons and apartments of kings. They doubtless point to the royal excellencies of the righteousness of our Savior. He was a king. He is "the prince of peace." And there is a royal weight in all he did and suffered. In earthly lineage, he was of royal blood, and his heavenly genealogy made him the only Son and heir of the great God himself. He was supreme Sovereign, and, of course, exempt from all the obligations and penalties of the law. And when he put himself in the place of a servant and substitute, there was merit in his obedience, and value in his sacrifice. He was no ordinary subject; and his blood was no ordinary blood. His subjection was the voluntary and meritorious subjection of a king, and the draining of his veins was the shedding of royal blood. Precious, indeed, and costly was the price which purchased our pardon, and secured for us a cover for our sins; more costly and more precious, even in the eye of God, than Tyrian purples to the eyes of ancient kings.

But, there is another signification attached to these colors on Aaron's robe. The blue, and purple, and livid red, pointed, perhaps, to the wounds and bruises, and flowing blood of our suffering Redeemer. It was the sad story of Gethsemane, and Pilate's judgment hall, and Calvary's accursed cross, reflecting itself upon the dim shadows of a typical ritual. Christ was not merely a spotless *pattern* of virtue and holiness, but also a suffering substitute for transgressors. He was not only "Jesus of Nazareth, who went about doing good," but also "*Christ and him crucified.*" He was not only "a teacher come from God," but also a "*sacrifice,*" and an "*offering*" for the sins of many. He came forth, not only "glorious in his apparel," from Edom; but "*with dyed garments from Bozrah.*" Mere instruction could not save a fallen world. Mere repentance, without shedding of blood, could not procure remission of sins. Guilty man required an atonement; and his justification unto righteousness could only be effected by a bloody offering. So said a thousand prophets, whose doctrine was corroborated by the smoking victims of a thousand altars, and by the experience of all men for a thousand generations. And these colors upon Aaron's robe, are to remind us, that we were not redeemed by corruptible things, such as silver and gold, but by the precious blood of the Son of God. They point at once to the great foundation of our hopes, and assure us that we can only come to stand acceptably before the majesty in heaven, through the wounds and blood of him "who was delivered for our offences, and raised again for our justification."

But, the robe of the Ephod was also to be made without seam; woven in one piece; and carefully and strongly bound around its upper opening, so as to be preserved from the possibility of being rent. And what could this foretell, but the exalted perfectness of the righteousness of Jesus, and its all-sufficient strength for the mighty service which it is to render to our world? He was "holy, harmless, undefiled, and separate from sinners;" and his moral excellencies were like the unsullied fleece of a "lamb without spot or blemish." His heart and his life were as pure and as chaste as the untainted heavens, and his virtues were commensurate with the infinite sanctity of an infinite law. So that, arrayed in his righteousness, we have a perfect covering; and however impure and deformed we may have been, this shall enable us to stand unabashed and without shame, in the very presence-hall of the Eternal King.

Aaron's robe was to be further ornamented with *little golden bells* around its lower border. These appendages, in addition to the effect of their brilliancy upon the eye, were to pour a pleasant sound upon the ear. They at once kept the priest notified of the solemn services in which he was engaged, and reminded the people that their sacrifices were being offered. In their typical significance, they pointed to the great fact, that, although the righteousness of Christ is an all-sufficient covering, it must necessarily be accompanied by certain appendages suspended upon it. They represent the "*good profession*" which the saints are required to make, in order to become acceptable to God. They point forward to that great fact, insisted on by the apostle John, that "every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit *that confesseth not* that Jesus Christ is come in the flesh, *is not of God.*" This is a point, unquestionably too little considered and insisted on in these days of general laxity in religious requirements. It certainly is an issue, made by the ever blessed Son of God himself, that unless men openly acknowledge him as their Savior, and publicly own his gospel, his church, and his ordinances, unless they take upon themselves the name and obligations of his disciples, and avow their belief in him as the only Redeemer of mankind, they never can enjoy his favor, or reap the benefits of his great salvation. His own words are, "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." And in vain do we suppose ourselves clad in the robe of his righteousness, if we are not brought to this confession. Truth may have begun to take root in the heart, and have wrought an inward feeling of grief for sin, and of desire to reform; but the whole thing fails to reach its culmination, until we have given ourselves up to Jesus in a public covenant. We may believe that Christ is the Son of God, but if we refuse to acknowledge that belief, it is a dead and fruitless faith. And though we may have been brought to entertain some comfortable hope of pardon and acceptance, it must ultimately turn out to be a false hope, if it does not bring us also to a public identification of ourselves with the rest of God's confessing people. The word, indeed, is nigh us, even in our mouths and in our hearts; but only so far "that if we *confess with our mouths* the Lord Jesus, and believe in our hearts that God raised him from the dead, we shall be saved. For with the heart man believeth unto righteousness, *and with the mouth confession is made unto salva-*

tion." And hence, let no man ever hope to stand as a royal priest in the eternal temple, unless he has around him the tinkling of golden bells; the precious profession of faith in Christ, his gospel, and his ordinances. Where the robe of Aaron was, there were the bells also; and where the robe of Christ's righteousness avails, there is also the pleasant sound of christian confession.

Again, between each two of the golden bells on the hem of Aaron's robe, there was to be a *pomegranate*; a beautiful fruit, something of the orange kind, and from the multiplicity of its seeds, consecrated by the ancients as the symbol of *fruitfulness*. And, according to President Edwards, as the bells, by their precious substance and pleasant sound, represented the good profession which the saints make; so the pomegranates were designed to set forth the *fruit* which the redemption of Jesus is to beget; the manifestation in the life, of what is professed by the lips. A profession of religion occupies a high place in christian duty; but, unless attended with a good life, and a proper christian walk, it will profit nothing. And yet, how much fruitless profession there is in the christian world! How many heartless formalists linger about our altars, whose names are enrolled as soldiers, but who never come up to the battle for virtue and truth! How many have a name to live, while they are dead! How many profess to be seeking a home in heaven, whilst their hearts are altogether set upon the things of this world! How many make a show of godliness in public, who repudiate it in private! How many who pray in our churches, curse in our streets! How many who have solemnly sworn allegiance to high heaven, in the presence of men and angels, are found every day in the service of sin and Satan! If these have "the form of godliness," they certainly have not "its power." If they have about them the *bells* of a good profession, it amounts only to "sounding brass, and a tinkling cymbal." "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but *he that doeth the will of the Father* which is in heaven." Nay, "it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." A solemn profession of religion, of course, begets a presumption that a man is pious. It is *prima facie* evidence that he is what he professes to be. But his good estate must necessarily remain somewhat uncertain, until we see the fruits of his piety in his walk and life. "What doth it profit, though a man *say* he hath faith, and have not works?"

It is nowhere said, ye shall know the tree by its leaves and flowers; although this is the ordinary process of botanists. Neither is it said, ye shall know men by their talk, or by what they may say about their experience; although some religionists never inquire any deeper. But "by their *fruits* ye shall know them." Our light must "*so shine* that others *seeing our good works*," may give glory to God. "And hereby we know that we know him, if *we keep his commandments*." The doctrine of these pomegranates on Aaron's robe, is, therefore, that the nature of christianity is eminently practical, not ecstatic; that profession must be accompanied with works; and that, although we are not saved by works, we are nevertheless not saved without them.

It is also to be observed, that Moses was directed to put on the robe of the Ephod, *an equal proportion* of bells and pomegranates. There was to be "a golden bell and a pomegranate, a golden bell and a pomegranate", in regular succession; as many pomegranates as bells, and as many bells as pomegranates. Nor is this without its significance. It sets forth with what strictness God requires our lives to be conformed to our profession, and our pretensions to our real character. It points to that precious jewel—the doctrine of *consistency*—that mighty argument against the sneers of the ungodly, which sends conviction where eloquence is powerless, and without which reason and pathos will pass for unmeaning declamation. It tells us, that all this boastful ringing of bells, where there are no pomegranates in proportion—and all this parade of charity and morality outside of the church as equal and superior to what is in it—falls far short of what God expects and requires of those who are to minister before him in the heavenly temple. See to it, then, ye proud religionists, with your broad phylacteries, and large garment borders, boasting of your high dignities and exalted privileges, that ye have fruit according to your noise, and pomegranates according to your bells. Well has Robert Hall said, "He who makes a profession of religion, and in the common transactions of life violates his word, uses fraud, is insincere, or unfaithful, hardens many hearts in their opposition to religion, and does more mischief than the consistent conduct of very many believers can counteract." And ye moralists of the world, building immortal hopes upon your upright lives and good deeds, disparaging the church, and disdaining to take upon you the vows of christian discipleship, remember that God hath appointed the use of bells as well as pomegranates, and that the possession of the one will not atone for your contempt for the other. Both must go

together; and the absence of either is an infringement upon the regulations of the Almighty. If you consider yourselves christians, and good enough for heaven, there can be no valid reason for declining to have yourselves marked and known as christians; and if you choose to break in upon the order which God himself has appointed, you must also make up your minds to take all the consequences that shall follow.

It only remains for us, then, in the third place, to observe upon the solemn sanctions by which Jehovah enforced the use of the robe he ordered. The statute says, "And it shall be upon Aaron, to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, *that he die not.*" It was, therefore, to be construed as an awful profanity, to come before God in the priestly services, without this garment; an act of sacrilege, which subjected the perpetrator to be instantly cut down by the strokes of Divine vengeance. With his vestments upon him, the priest was to be accepted, and to live; without them, he was to be repulsed, and to die. Having made the requirement, God determined to honor his own appointment, and held those concerned, to its strict observance, by the terrible penalty of death.

Nor need we be at a loss to discover the deep significance of these stringent regulations. Aaron's robe was to be upon him *that he die not*; and by that we are taught, that unless, by faith in the Son of God, we cover ourselves with the seamless and blood-colored mantle of the righteousness of Jesus, *death* and eternal exclusion from God and the glory of his power, must be our inevitable portion. The guest, who ventured in to the marriage supper, without the wedding garment which was provided for him, was upbraided by the king, and bound hand and foot, and cast into outer darkness, amid weeping and gnashing of teeth. And though God has called us to a high service, and an exalted destiny, we must enter upon them according to his own prescribed way, or be eternally discomfited. The same dreadful necessity which was put upon Aaron, is upon us, and that, augmented and heightened by the superior glories of the better dispensation under which we live. And "if he that despised Moses' law *died without mercy*, of how much *sorer punishment* shall he be thought worthy, who hath trampled under foot the Son of God, and accounted the blood of the covenant an unholy thing?"

If, then, we have succeeded in presenting a true exposition of the Robe of the Ephod, we may learn the high estimate which God has put upon his institutes for the salvation of sin-

ners. In all his dealings with the world, his thoughts seem to have been fixed upon this one point, and gave a corresponding form to all the works of his providence. Even his judgments have in them the lessons of redemption by Jesus Christ. The cherubim which he set up to guard the ways of forfeited Eden, prefigured the elevation of believers to the heavenly paradise. The preservation of Noah in the ark, the deliverance of Lot, the redemption of the Israelites from Egypt—all referred to the same triumphant salvation in Christ the Lord. And even in the devices of the robes which he ordered for his ancient priests, the same precious provisions of his grace were adumbrated. Surely, if we are to measure the excellencies of the gospel by the care and fulness of those preparations which preceded it, it is a "*great salvation*." And if it occupied so high a place in all God's thoughts, and entered so vitally and particularly into all his earthly arrangements, what must be the degradation and hopelessness of those who find no attractions in it?

ARTICLE VII.

CEMETERIES AND THE SEPULCHRES OF OUR DEPARTED.*

By Rev. George Diehl, A. M. of Frederick, Md.

THE selection of tracts of forest or cultivated land, in the open country, as burial-places for the dead, has, for the most part, been confined to large and populous places. The custom has not yet obtained, to any considerable extent, among the scattered towns and villages of the country. But, in reference to this subject, a change of feeling is silently going on, throughout the whole community: and at no distant day, we trust, this practice may become general. Certainly, no spot can be found, more befitting the deep repose of the tomb, than those quiet woodland solitudes.

There is no other place where the living can so well hold their silent communion with the departed, as those solitary scenes of nature, in which there dwells forever a nameless charm. We enter one of those sacred enclosures, and the inmost soul is wrought upon, as by an unseen and mysterious

* "The Sepulchres of our Departed." By Rev. F. R. Anspach, A. M. Hagerstown, Maryland. Philadelphia: Lindsay and Blakistone—1854.

power. An effect is produced upon the feelings, such as can never be experienced in the broad glare of the world ; an effect wrought by the mingled influences hovering around the place ; the trembling interchange of shadow and sunlight over the ground, "the multitudinous stirrings of the leaves," the sea-like music of the winds, and the plaintive songs of forest birds, stealing upon the ear from the hidden covert of the woods ; influences so subtle and so magically combined in their action on the soul, that the most searching analyses can never find the secret of their power. But more than all, this effect is wrought upon us by a sense of separation from the sights and sounds of an artificial world, and a conscious nearness to our Maker. The mind is prompted to adoration, and to exclaim :

" Here are seen
No traces of man's pomp and pride ; * *
* * * But thou art here :—Thou fillest
The solitude. Thou art in the soft winds,
That run along the summit of those trees
In music :—Thou art in the cooler breath
That from the inmost darkness of the place,
Comes scarcely felt : * * *
Here is continual worship :—Nature here
In the tranquility that thou dost love
Enjoys thy presence * * *
* * * Grandeur, strength and grace
Are here to speak of Thee."

There then let the dead be buried. Fortunate is that town or city, which through its committee or otherwise, has found a spot for a rural cemetery, which combines enough of the beautiful in nature with other conveniences : not too far from the abodes of the living, and yet a place where every thing shall tend to produce upon the mind an impression of deep retirement and seclusion. So that when the living go thither, they may feel it as a transition from the din of business, and the noise of life, to the quiet and shaded sanctuary of the dead.

The importance of establishing rural cemeteries upon a large scale, and under the control of chartered companies for every large city, and in every county, must be apparent to every one who will visit a number of congregational burial-places in any section of the country, and notice the sad want of attention to the ground and to the graves. Usually, graveyards have no plan, no avenues, no walks, no trees, nor shrubbery nor flowers. The absence of all tasteful ornament, the sunken graves, the overgrown briars and the dilapidated walls, give to the whole an appearance of dreariness and neglect, and augment the desolateness and horror of the tomb. Surely

in most places in this country, the habitations of the dead are not properly cared for.

But of what consequence, it may be asked, is the condition of these mortal bodies of ours, when they have fulfilled their brief office, and the aching frame has returned to its kindred earth? Some few men have expressed an utter indifference, as to what might be the lot and disposition of this clay tenement, when the deathless spirit had found another home. But they have been mainly cynics and heathen, who have spoken thus of the burial of the dead. Plato, in his republic, allowed only a small funeral monument, containing no more than four lines in heroic verse, and set apart the most barren ground for sepulture. Pliny says, an interest in the body after death, is a weakness known only to man. Solon, one of the seven sages of Greece, wished his body after death, to be carried to his native Salamis and burned, and his ashes scattered to the four winds. Diogenes directed his friends to expose his body to birds and beasts of prey. And there have been insulated cases in all ages, of persons who, in like manner, declared themselves indifferent to what might befall their remains.

But is this the common feeling of the human heart? Is such indifference natural? Have we really no care for the future condition of this material frame-work, so fearfully and wonderfully made, and, in our present state, so intimately a part of ourselves?—whether it shall be crowded in its narrow house, or be “jostled from its resting place, to make room for unbidden comers,” or be cast up by the spade of the sexton, to the vulgar eye, or suffered to repose in a neglected place, overgrown with weeds and thorns, the haunt of loathsome reptiles? No: this is not the common, natural feeling of the human bosom. On the contrary, it is a universal sentiment, to desire a quiet, appropriate place of burial, where, secure from intrusion, and in decent observance, our remains may sleep; and where those who loved us, may go and ponder on our memories, when earthly intercourse is over. The natural language of the human heart is, let my remains repose peacefully in the grave. Visit and adorn with tree or flower, the enclosed spot, where I sleep the last deep sleep of death. Keep embalmed in your heart, the memory of my friendship, my form and all I once held dear.

“For who to dumb forgetfulness a prey,
This pleasing, anxious being, e’er resigned,
Left the warm precincts of the cheerful day,
Nor cast one longing, lingering look behind?
On some fond breast the parting soul relies,
Some pious drops the closing eye requires.
Even from the tomb the voice of nature cries,
Even in our ashes live their wonted fires.”

But whatever may be our concern or unconcern for the final disposition of our remains, we cannot be indifferent to the disposal of those of our friends. The heart here asserts its high prerogative, and decides by an impulse that supersedes all argument. The dead shall sleep in an appropriate place. Our departed friends yet live in our affections. We commune with them in our holiest hours. "We hold a spiritual intercourse with them, which is more solemn, if not more tender, than their living presence could afford." How often, when standing by the grave of a friend, are we ready to respond to the beautiful tribute of Moore to "Mary:"

"Though many a gifted mind we meet,
Though fairest forms we see,
To live with them is far less sweet,
Than to remember thee."

We delight to cherish those fond recollections, although mingled with painful regrets. All that they once valued is now endeared to us. We mark the spot where we took our last leave of all, that was mortal of them. That spot is consecrated. The grave becomes holy ground: a place set apart to tender recollections, to holy musings, to strong and chastened anticipations of the hour, when this mortal shall put on immortality, and of the mutual recognition of friends in that world where the changes of time, and the blight of death can never come. Will you, then, withhold from it the ornament of a green sod and blooming flower? Or will you deny it a suitable locality?

Nearly all nations have shown a regard to the decent burial of their dead. In the twenty-third chapter of Genesis we have the earliest recorded contract for a rural cemetery. "Abraham stood up from before the dead, and spake unto the sons of Heth, saying: I am a stranger and a sojourner with you: give me a possession of a burial-place with you, that I may bury my dead out of my sight. And the field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession of a burying place." "After this Abraham buried Sarah his wife" in it.

Thus we see, that far back in the infancy of the human race, the Father of the faithful, with all the solemnity and legal formality of a binding contract, purchased grounds for a cemetery. It was a whole field, bordered with trees, containing a cave and a grove, or natural forest, for which he paid a high price. It continued a family burial-place for successive

generations. Nearly two centuries afterwards it was sacredly regarded by Jacob ; when he was dying he charged his sons, and said unto them, "I am to be gathered unto my people : bury me with my fathers, in the cave of Ephron : there they buried Abraham and Sarah his wife : there they buried Isaac and Rebecca his wife : and there I buried Leah. And when Jacob had made an end of commanding his sons, he yielded up the ghost and was gathered unto his fathers." Joseph also, when he was dying, "gave commandment concerning his bones," that they should finally repose in the promised land, in the same cemetery with his fathers.

The Savior has taught us that the grave is holy ground, by the tears which he shed at the grave of Lazarus, and the high commendation he pronounced upon the pouring out of the costly ointment, by Mary, on his body, anointing him for his burial.

The sentiment of reverence for the dead, which leads to a proper attention to burial places, was most elaborately and fully manifested in very remote periods. Egypt, that land of wonders, is even now peculiarly distinguished for its stupendous monuments, erected in honor of the dead. Petra, whose existence was unknown for a thousand years, presented, when discovered, on every side, tombs and mausoleums of surpassing splendor, showing that it was the Necropolis of a nation. Etruria, which flourished before Romulus was born, has recently become a region of enlightened curiosity, on account of its sepulchral vases and monuments. The funeral structures of ancient Greece and Rome, are yet consulted as models, while the ruder tumuli scattered over the face of the whole earth, show the prevalence of the sentiment which urges us to a proper attention to the dead : and the literature of former times abounds with allusions to the subject.

No people regard the tombs of their friends more sacredly than the Chinese. The 5th of April has been set apart by that people as the annual festival of the tombs. Mr. Peet, writing from Amoy (Mis. Her. March 1848), says : "I took a walk upon the hills back of our house, which are covered with the graves of former generations ; as far as the eye can reach, individuals of all ages and both sexes were seen here and there, in all directions, to a great distance, lingering around those most significant mementoes of human mortality. It was a moving spectacle. Here was a dutiful son, cleansing or newly plastering the tomb of his father (the graves are covered with a cement which hardens into granite). There, at a little distance, I saw another man (perhaps a son) leading an

aged woman away from a recently repaired tomb, while her doleful wail deeply pierced my heart, and still trembles upon my nerves. And yonder others, singly or in companies, having completed their filial ceremonies, were seen leaving those abodes of the dead, and returning to the city."

Rev. John Loyd (*Mis. Chron.* Jan. 7, 1848) says: "At one grave, on the 5th of April, I saw a man and a woman, the former dressing the tomb, the latter bowed down to the earth in front of the grave, dismally howling. In the vale below, I saw two young men making the customary offerings to their ancestors. Their parents lay buried in that spot. They were placing grassy sods over the remains of their father and their mother." The custom of planting flowers on the grave, prevails throughout the Chinese empire. A people thus annually busied among the tombs of its ancestors, must feel its sacred social influence. A Chinaman thinks his success in life depends upon the faithful discharge of these duties to the dead.

Even the wild tribes, that once roamed through our forests, exhibited a touch of tenderness and refinement of feeling at the grave. In their simple arrangements for the quiet of the dead, if there be superstition, there is also a certain gentleness and thoughtfulness.

Though it has been characteristic of the race to bestow honors and cares upon the dead, it is not very creditable to modern times, that notwithstanding the favoring influence of christianity, this sentiment seems to have declined, from a want of cultivation. The holy influences of our religion prompt us to preserve carefully, and to decorate tastefully, the place of repose, to which we are bound by the sacred ties of the living to the dead. There is, however, an improvement in this direction, in the present day. A new interest has been felt on this subject, within the last few years, throughout the country, which has resulted in the establishment of a number of rural cemeteries. The first movement of the kind was at Boston in 1825. A committee was appointed to select a spot for the location of a cemetery. But no suitable ground could be procured, and it was deferred. In 1830 the subject was revived, and Mount Auburn, a spot of surpassing loveliness and fitness for the object, was secured, and meeting with public favor, was carried forward with energy to its completion. It was consecrated on the 26th September, 1831, with music, prayers and an address by Chief Justice Story.

The successful establishment of Mount Auburn was the immediate occasion of the founding of many others: for more

rural cemeteries, upon a large scale, have started into existence within the last twenty years, in this country, than during its entire previous history. Soon after Mount Auburn, cemeteries were commenced at Worcester, Salem, Baltimore, New York, Philadelphia, Rochester and many other places.

How appropriate such a spot for the purpose ; a place in the country, diversified with hill and dale, covered in part with a natural forest, and enclosed with a strong wall—away from the bustle and intrusion of the city—amid the quiet of rural scenery. To appreciate this, visit Mount Auburn, and view its rich and varied beauties, so graphically described by Judge Story. "Nature seemed to point it out as the favorite retirement of the dead. There are the forest-crowned height : the abrupt acclivity : the sheltered valley : the deep glen : the grassy glade. There are the lofty oak and the beech : the rustling pine and the drooping willow—the tree that sheds its pale leaves with every Autumn, a fit emblem of our transitory bloom : and the evergreen, with its perennial shoots, instructing us, that the wintry blasts of death kill not the buds of virtue ! There is the thick shrubbery, to protect and conceal the new made grave : and there is the wild flower, creeping along the narrow path, and planting its seed in the upturned earth. All around there-breathes a solemn calm, as if we were in the bosom of the wilderness, broken only by the breeze as it murmurs through the tops of the forest, or by the notes of the warbler, pouring forth his morning or his evening song." Who would not wish to sleep his last deep sleep in such a spot ?

There are two strong reasons why the dead should not be buried in towns. Graveyards are not held so sacred as to be secure from disturbance in large and growing places, when the ground becomes highly valuable. It becomes old, and no one has been buried in it for years. No interest is felt in the old burial place. The religious society, the owner of it, is in want of money, and determines to sell it at the high price which it will now command. This is not an unfrequent occurrence connected with old graveyards in large cities. We have seen, in a town of not more than eight or ten thousand inhabitants, an old burial place sold for building lots, and the tombstones taken to build a wall around a tavern yard. A century will scarcely pass away, until all the present burial grounds in the centre of populous and growing towns will be in danger of similar disturbance.

Nor should we overlook the fact that, in the decomposition of human bodies, gaseous matter is evolved, that will reach the atmosphere, and is highly injurious to health. Investigations

upon this subject, have brought to light such facts as these, that in many instances where a few bodies have been buried under the aisle of a church, the shaking of the dust out of a mat covering the spot, invariably gave the sexton a headache of several day's continuance. Persons living in houses near graveyards, have been almost constantly unwell, although before moving into the vicinity, and again after removing from it, they enjoyed uninterrupted health. Those gases will reach the surface of the ground, however deep the body be buried, and are so penetrating, that they have frequently been discovered in wells, at the distance of fifty and a hundred yards from the nearest grave. The tombs of persons who died of contagious diseases, have been opened after the lapse of fifty years, and the disease or plague was immediately communicated to the air, and spread through the community. But those noxious gases are the natural food for plants. They are absorbed by the leaves of trees, by the blade and roots of grass. So that apart from all purposes of ornament, merely to keep the atmosphere in the vicinity of burial places in a healthful condition, graveyards should be full of trees, shrubbery and grass: and the grass should be mown several times a year.

Church graveyards are usually too small to answer the wants of the community for any considerable period. Three or four small lots, of an acre or two each, are perhaps the only provision for burial purposes, for a population of six or eight thousand. Hence they soon become crowded, and old graves are disturbed to make room for others. This evil can be remedied only by establishing public cemeteries upon a large plan. Mt. Auburn contains one hundred and ten acres and a half: Greenwood, near Brooklyn, two hundred acres: Laurel Hill, near Philadelphia, thirty-two acres. To meet the wants of an inland town of ten thousand inhabitants for a century or two, requires a tract of land not less than forty acres.

Is there not sufficient public spirit, enterprise and taste in all our large towns, to establish such cemeteries? Ought not ministers of the gospel do something to excite and direct this taste? Is there any city or town, for whose surrounding region of country nature has done so little, that no suitable spot can be found, upon some neighboring eminence, or along the sloping sides of some mountain? I like an elevated location like that near Rochester, which overlooks the entire city, and commands a view of lake Ontario, at the distance of some six or eight miles. Let it not be too near the town, and a place to which the growth of the town will not likely extend. Let it be a place of some rural charms: if possible, let it be pic-

turesque. I would have it so, that when you ascend the ground, the broad avenue and the winding walk are before you. The open plain, the gently rising hill, the easy sloping declivity, the winding stream and the natural grove are among the objects that ought to diversify and render attractive such a spot. It is pleasant, if in the distance, the eye rests upon the sloping sides of a mountain: and in other directions, the cultivated farm, the cottage, the garden, the orchard, the forest, and in another the outlines of the city lend their enchantment to the view. When art shall have added her skill to the beauties of nature, expanding the stream into the lake; planting beautiful trees of every variety, and choicest flowers; rearing the chapel and numerous marble monuments, it will fully answer the object contemplated. Solitude's self may there find retirement, and melancholy her chosen food for meditation. In the diversity of the grounds, and the order of their arrangement, the requirement of every taste may be gratified. "The head of the humble may be laid low, near the bank of the stream, and the green moss gather over the dampness of the gravestone, while the ashes of the world's favored ones may mingle with the dust of the hillock, and the sculptured marble upon the mound, proclaim the end of earth's greatness." Sympathies and feelings will select the spot where congenial associations cluster, and that spot will become sacred to affection and the love of virtue. "Religion shall there find a temple in every grove, and prayer an altar on every mound." The throng of the idle multitude shall not obtrude within those walks, nor "the din of the world's cares disturb the quiet of those shades, nor the footsteps of business cross the pathway to the tomb, nor the swift heel of pleasure press the bosom of the fresh tenant of the grave."

The book, whose title we have placed at the head of this article, will do more toward fostering the feeling that prompts us to bestow proper attention to the sepulchres of the departed, and consequently toward establishing appropriate rural cemeteries, than any thing that the press has yet issued. In our estimate of the work, we shall guard against any undue influence in favor of its merits from a warm personal friendship for the author. We have not, for a long time, read a new work with so much pleasure. It has surpassed our expectations, though they were by no means ordinary. We think the selection of the subject a happy one, although somewhat lugubrious. It has led the writer into a comparatively new field: for while there are works upon the topics of some of his chapters, taken as a whole, you can scarcely refer to any book cov-

ering the same ground. In the statement of his different topics in the twenty chapters, he is peculiarly felicitious. They open to your eye, rich and delightful themes.

I. Communion with the past.

II. The sacredness of the sepulchre.

III. Visits to the sepulchres of our departed.

IV. Lessons which the sepulchre imparts.

V. The glory of man.

VI. In the sepulchre the conflicts of life end.

VII. At the sepulchres of our departed we may learn the value of life.

VIII. The sepulchre proclaims the evil of sin.

IX. The sepulchres of our departed admonish us to be gentle and kind to the living.

X. Posthumous fame.—The sepulchre instructs us how to live so as to be remembered when dead.

XI. The repose of the holy dead.

XII. The sepulchre reminds us of the value and immortality of the soul.

XIII. The hope of resurrection divests the sepulchre of its terrors, and brings consolation to the bereaved.

XIV. The indestructibility of the family bond a source of consolation to the bereaved.

XV. At the sepulchres of our departed we may also learn the right which God holds in us and our families.

XVI. Future recognition.

XVII. The sympathy of Jesus with afflicted and bereaved souls.

XVIII. Our present and our future home.

XIX. Darkness turned to light, or the uses we should make of afflictions and bereavements.

XX. Graveyards and cemeteries, or the claims of the dead upon the living, and the care which should be bestowed upon the places of their repose.

Mr. Anspach possesses a mind and heart which eminently fit him to write upon such topics. A commanding intellect, a gorgeous imagination, deep and tender sensibilities, together with a tinge of melancholy, are characteristics that have ample play in the work before us. Where discussion is required, we have solid and thorough argumentation: where descriptive pictures are called for, we have the finest painting, while in the

more affecting allusions and delicate touches, we see the beating of a warm and feeling heart, that has evidently felt the sorrows of bereavement.

Turn to almost any of the chapters of the book, and you meet with passages that verify our statement : passages abounding in noble sentiments, deep feeling, and the richest poetic ornament. Take the following as average specimens :

"So sacred are the memories which come thronging from departed joys, and so fragrant with the odors of crushed hopes, that the mother from whose crown of rejoicing has been plucked her brightest jewel, often withdraws herself from the circle of the living, to hold communion with him whose voice is no more heard, and whose seat around the hearth is no longer filled. Ay, those are holy moments, when at least in thought, she presses her loved one to her throbbing bosom. And far dearer and richer in enjoyment than all the excitements of worldly pleasure, are such seasons of retirement and meditation to her who was scarcely apparelled in her bridal robes, before a mysterious but wise Providence, bade her assume the weeds of mourning. And infinitely more precious than the golden offerings of earth, are those moments to her, when alone she recalls the manly form of the noble husband to whom she had fondly and securely clung, as the frail forest vine clings to the sturdy oak. And in like manner does the hoary headed sire, who is ascending the last heights of the 'delectable mountains,' where strains of celestial melody come hastening on the air, and the sky is tinged with the brilliant hues of that glory into which he hopes soon to enter, find pleasure in communing with those who have long since quitted the turmoils of earth, and gone to the abode of that peace, 'where the weary are at rest.'"

"Go with me to that mansion, externally embellished with all the marks of affluence, and within gorgeously furnished with all the comforts and decorations which a refined taste could suggest and wealth command, and what do we see? An air of silence and of gloom pervades those halls, once filled with light and joyous hearts. Behold the mistress of that palace, formerly so brilliant and happy, now so sad and pale. All her movements are mechanically performed : and her conversation is destitute of spirit. Why is that brow, where once played the light of hope, shrouded with care? Why are those eyes, from which gleamed a constant sunshine, so dim with much weeping? And why is that countenance, once wreathed in winning smiles, now covered with a fixed and oppressive

sadness? O! it is the blight of death, which has fallen upon that home, and its shadow still lingers upon its inmates."

"As we are ushered into autumn, with its sere foliage, the countless deaths which we witness in expiring nature, cause us to think of the beloved, who have passed away as the grass of the field, and whose glory has faded as the flower of the grass. And while emotions of regret are kindling within us, the mournful sighings of autumnal winds breathe notes of sadness which sympathize with the music of our bereaved hearts. The leaves quivering for a moment in the sharp blast, then rustling through the boughs, in their descent to the earth, proclaim the frailty of man. 'For we all do fade as a leaf.' And in the lofty oak, stripped of its foliage, and stretching its bare arms out towards heaven, as if in supplication that the few leaves which yet trembled on its branches, might be spared by the gale, we have a fit emblem of many a parent who, like Jacob of old, utters his touching complaint, 'Joseph is not, and Simeon is not, and now would ye also take Benjamin away. All these things are against me.'"

"I would leave these earthly abodes and ascend into heaven, and seek among the armies of the skies, my dear sainted ones, and commission one of those sons of light to wing his flight to all my beloved, and shake upon their happy circles odors borne fresh from the paradise of God. But as it is only in thought that I can obey these impulses of my being, I never fail, on those occasions, to breathe the prayer that he who was born in Bethlehem may be born in every heart, and find a home in every family; and that the Myrrh and incense of grateful souls may be poured upon the altar of him who assumed our nature that we might share his glory."—Pages 16, 17, 18, 21, 23.

"The sepulchres of our departed" is a book, that will hold a permanent place among standard Lutheran works. It is one of a series of books that the press is issuing, which we may hope will do much in elevating the character of our church in this country, and making her favorably known to the christian public. A few years ago we had only two or three authors of note; men of acknowledged scholarship and experience; and they were thought to be exceptions, and very much above the level of Lutheran ministers. But when our church can issue, within a single year, such books as "the children of the New Testament," "the sepulchres of our departed," "the Lutheran church," "the catechumen's companion," "Infidelity—its metamorphoses, &c," "sermons for every Sabbath in the year, upon the gospels for the day," "translation of Tho-

luck on John," and some others, we may congratulate ourselves that a new era is dawning in the history of the literature of the American Lutheran church. If we have at this day, no intellectual giants in the ranks of our ministry, equal to the elder Muhlenberg, Dr. Kunze, Dr. Endress and father Göring, we have a much larger number of ministers, who are thoroughly educated, and who have more leisure to devote to writing. It may be that we have no man among us who in profound theological and oriental lore, may be quite equal to one or two of the fathers. It may be that in grasp of thought, metaphysical acumen, and original genius, we have no man who will stand in the very first rank, yet we have many men who are highly respectable in talent and attainment. And a few years more, equally prolific with the present, in authorship, will satisfy the public that we have professors and pastors not inferior to the Stuarts, Alexanders, Springs and Cheevers of other denominations. The majority of popular and useful books, are written by men not of the highest order of mind, and not superior to some of our most gifted ministers. We regard it, therefore, as a favorable indication, that so many of our pastors are disposed to employ their leisure in preparing works for the press. It is well for them to employ their pens in illustrating christianity in some of its various aspects. We contend that the man who writes a substantial, readable book, sound in doctrine, and pleasant in style, is a public benefactor, even if he should select a field that has been occupied before. The laity of the church are becoming more intelligent. Our people will read; and our ministers must write, if we would retain the more intelligent portion of our people in the church of their fathers. If we will not furnish them with a religious literature, they will seek it elsewhere, and have their attachment to the church weakened. Why, then, should not our ministers write books, when they can do it as well as those of other denominations? and when there is so manifestly a demand for an elegant religious literature in the church. The admirable German books, either in the original or translations, will not meet this desideratum. The publications of the American Tract Society, can do no more than furnish an inadequate temporary supply. If the true genius of our church is to be properly developed and moulded, she must herself furnish the religious literature of her people, in authorship springing from American soil. The church owes brother Ans-pach a lasting debt of gratitude, for the noble contribution he has made toward this object. As fair examples of his power of thorough discussion, we refer to the chapter on the sepul-

chre reminding us of the value and immortality of the soul, and the one on future recognition. Throughout the book you meet with beautiful pictures, in which the imagination and the emotional nature seem to have been equally excited, and accordingly, they touch equally our fancy and our hearts. Take this: "I had once planted a few vines, and hard by them erected a substantial frame-work, upon which they might find a support in the storm: but they clung to each other, and after rising a little distance from the earth, they fell to the ground, and their growth was dwarfish, and their fruit rotted, and I said to my beloved, here let us learn a lesson. These vines are a picture of ourselves. We foolishly and fondly cling to each other, our affections fasten their tendrils upon beings as frail and destitute of strength as ourselves, and when calamities befall us, we sink together in our weakness; whereas, if we lay hold upon the rock of our strength, and send our affections on the wings of ardent prayer and faith, to the bosom of God, they will twine their tendrils around the eternal throne, and we shall stand to show forth his praise, when the universe falls."—p. 351.

The author mentions the circumstance that led him to select the subject. "To a refined and cultivated mind, there is not a more mournful spectacle on earth, than a desecrated grave, or a neglected and overgrown graveyard. It evokes, from the soul of fine sensibilities, emotions aptly pictured by the briars and thorns which cover it. It indicates such a want of taste and propriety, an absence of affection on the part of the living for the dead, so unnatural, and so manifestly in opposition to the lessons of christianity, that it is difficult to account for such a singular perversion of those human and sacred principles with which human society is instinct. And while we conceive it to be manifestly wrong, and calculated to reflect unfavorably upon the community where such neglect of the dead is witnessed, it is not to be presumed that they wish to show any intentional disrespect for their friends: on the contrary, it is to be inferred, that it is solely because their attention has not been specially directed to the subject. It was the frequent and melancholy spectacle of dilapidated tombs and neglected graveyards, which fell under my notice in various sections of our land, together with the hope of doing something towards removing the evil, that first suggested to me the propriety of preparing a volume on the subject of these pages." pp. 426, 427.

The motive was a noble one. It is such a notice as a heart like his would dictate, after the observation he made in various sections of the country. It is time that literature should do something toward directing aright our instincts with regard to the dead, and the place of their repose. Not only our friends, but ourselves, must take our residence in those silent homes, among the cities of the dead. The common feeling of man would prefer being interred, to being entombed—a simple grave rather than a vault or hewn sepulchre. There is a beauty in the thought of Cicero, that we commit the remains to the protection of a mother. "What can be happier," says Cyrus, "than that my body should mingle with the earth, which is the giver of all good things?" We sympathize entirely with Laertes, in his direction respecting the remains of his sister.

"Lay her in the earth,
And from her fair and unpolluted flesh
May violets spring."—*Shakespeare.*

There is something revolting in the opening of vaults that have contained human bodies for many years, to gaze through the glass lids of coffins, upon faces changed, and adding from time to time other remains, as one member of the family after another, is gathered to their long home. The Egyptians, believing in the doctrine of the Metempsychosis, might well wish to preserve the bodies of the dead, that the soul, in its transmigrations, might at some future day inhabit the same tenement. But when we know that Jesus will guard our sleeping dust, and at some future day reconstruct our forms with superior architecture, why should we wish to arrest the process of decay by which the elementary principles of our bodies, loosed from the control of life, obey their natural affinities, and hasten to dissolution. When the spirit has gone to God who gave it, let the dust go down to dust, ashes to ashes, and earth to earth. Only let it be in a spot in harmony with the recollections of our friends, as they were to us while living. Let it be in retirement: away from the noise and bustle of towns and streets, and all the garish show of life. Let it be under the open sky and in the free air. Let it be amidst the inexpressible beauty of trees and shrubs. Let it be among the harmonies and sublimities of rural nature. Let the place be enclosed from vulgar intrusion. Let it be adorned with appropriate tributes of taste and feeling. If possible, let it be in a public cemetery, in a family plot, by the side of those I most loved on earth, and that spot is the spot for me. The human bosom certainly has its feelings with regard to sleeping

by the side of dear friends. How natural the desire of Lord Bacon, expressed in his will, that he should be buried by the side of his mother. Nature prompts that wish. Goldsmith felt so amid all the changes and buffetings of his checkered life:

"I still had hopes, my long vexations past,
Here to return, and die at home at last."

ARTICLE VIII.

NOTICES OF NEW PUBLICATIONS.

The Standard Pronouncing Dictionary of the French and English Language. In two parts Part I. French and English. Part II. English and French. The first part comprehending Words in common use, Terms connected with Science and the Fine Arts, Historical, Geographical and Biographical Names, with the Pronunciation according to the best Authorities. The whole preceded by a practical and comprehensive System of French Pronunciation. By Gabriel Surenne, F. A. S. E., Corresponding member of the French Grammatical Society of Paris, joint author of Spier's and Surenne's Larger French and English Pronouncing Dictionary, and author of an abridged French and English Dictionary. New York: D. Appleton & Co.—1854.

We cannot too highly praise this dictionary. It is very neatly got up in a convenient form. As a vocabulary it is, as respects copiousness in words, and accuracy in definitions, all that can be desired, differing, as it does, from the larger dictionary published by the same house, chiefly in that it gives fewer definitions and illustrative examples. The dictionary is preceded by a most admirable system of French pronunciation, methodically arranged, by the aid of which all its difficulties are readily surmounted. In the French-English part, the historical and geographical names at the foot of each page, form a very valuable addition to the usual matter of dictionaries. The English-French part has been enlarged by the addition of upwards of eight thousand words. To all students of the French language we cordially recommend this dictionary, as most excellent in every respect.

Russia as it is. By Count A. De Gurowski. Second Edition. New York: D. Appleton and Company—1854.

At this time, when Russia, long looked upon with apprehensive and ominous interest, is attracting more than ordinary attention, the volume before us will be welcomed and eagerly read by all who desire particular and authentic information respecting the institutions and internal affairs of that co-

lossal empire. The author, a Polish exile, for a number of years an inhabitant of Russia, has had peculiar facilities for obtaining the extensive and minute information which he communicates in this work. The introduction discusses the origin of the Slavic race, and presents most interesting results of historical research. The work is divided into thirteen chapters, severally exhibiting the following subjects: I. Czarism—its historical origin. II. The Czar Nicholas. III. The organization of the government. IV. The army and navy. V. The nobility. VI. The clergy. VII. The Bourgeoisie. VIII. The Cossacks. IX. The real people, the peasantry—serfdom. X. The rights of aliens and strangers. XI. The Commune. XII. Emancipation. XIII. Manifest Destiny. The work is written in the calm tone of the unbiased historian, dispassionately, and, as far as we are able to judge, impartially stating facts, and drawing conclusions and expressing opinions with candor. It throws welcome light on many points of the political and social organization of Russia, heretofore not generally well known or correctly understood. It does not inspire any great admiration of the Russian system; but it tends to confirm the expectation, long authorized by facts that occasionally leak out, that Czarism cannot last, and that even Russia may, ere long, be revolutionized. The appendix contains some curious historical fragments, and the whole work is replete with valuable and interesting information.

The Knout and the Russians; or, the Muscovite Empire, the Czar and his People. By Germain de Lagny. Translated from the French, by John Bridgeman. New York: Harper and Brothers, Publishers, 82 Beekman St.—1854.

IMMEDIATELY after the foregoing notice had been written, we received the volume now before us. It treats of the same subject, under the same multiplied and varied aspects; but it confines itself, more than the other, to the simple statement of facts: it is, indeed, very free and decided in the expression of opinions, the justness of which we have no reason to question; but it engages less in speculation and in general historical inquiries, and limits itself mainly to a detailed exhibition of matters and things as they are in Russia, and of the tendencies to disruption and revolution with which they are fraught. The account is given from personal observation. The author most effectually unmasks the hypocritical pretence, that religious devotion and zeal are the motive of the present war with Turkey, and fully exposes its absurdity. While he fully confirms the facts stated by Count Gurowsky, he enters, on various points, much more into particulars, and communicates a good deal of additional information. The book is written in an easy, straightforward narrative style: its comments upon Russian affairs and institutions are unsparingly trenchant, as they could not well be otherwise in dealing with such a hideous mass of ignorance, corruption and degradation: it is very amply illustrated, and will be read with deep interest.

A Child's History of England. By Charles Dickens. Two volumes in one. New York: Harper and Brothers—1854.

In this volume Dickens tells the history of England, in a simple, easy style, fitted for the comprehension of children, and in his own racy manner and fa-

miliar tone. It displays no great partiality for royalty, and the character and faults of English kings and queens are unsparingly censured. There is no useless verbiage; every sentence is to the purpose. Whilst the book will be exceedingly attractive to children and youth, it may be read by older folk with pleasure and profit. It has been introduced as a reading-book in some schools, and is well adapted for this purpose.

Hand-Book of German Literature, containing Schiller's Maid of Orleans, Goethe's Iphigenia in Tauris, Tieck's Puss in Boots, The Xenia by Goethe and Schiller, with critical Introductions and Explanatory Notes; to which are added an Appendix of Specimens of German Prose, from the middle of the Sixteenth to the middle of the Nineteenth centuries. By G. J. Adler, A. M., Professor of German Literature in the University of the City of New York. New York: D. Appleton and Company. —1854.

STUDENTS of the German language will be grateful to Prof. Adler for this judicious selection of entire works from the productions of some of Germany's greatest poets. The critical introductions, besides containing most interesting historical data, embody the mature opinions and the enlightened and generous criticisms of men of the soundest judgment, and of the most correct and elegant taste. The explanatory notes present a great deal of matter not only valuable to the student, but even necessary to the right understanding and just appreciation of these noble specimens of German literature. The *Xenia* of Schiller and Goethe are interesting, not only on account of their own intrinsic poetical merits, but from their political and literary associations. The selections at the close of the volume are fair specimens of the German prose of three centuries. If here we have any fault to find, it is, that a number of them are either of too grave or too abstruse and elevated a character to attract or interest general readers or young students: still, the selection is excellent, and claims the grateful acknowledgments of those to whom the vast treasures of German literature are inaccessible. This volume is a most valuable addition to that class of books designed to promote the study of the German language and literature in our country, to which Prof. Adler has already made several very important contributions.

The Rhetoric of Conversation: or, Bridles and Spurs for the management of the Tongue. By George Winsford Hervey, Author of "The Principles of Courtesy." Second Edition. New York: Harper and Brothers.—1854.

IN this and in his former work, the author treats substantially the same subject as that of Chesterfield's Letters. But, how different the stand-point and spirit of the two. Mr. Hervey is a devout christian, and he views the courtesies of life, and the advantages and pleasures of conversation, in the light of religion, and in connexion with its duties and interests. With reference, therefore, to the subject of this volume, he enters into a variety of serious

discussions, communicates much interesting information, lays down general principles, and gives many valuable directions and much salutary advice. And yet the tone of the book is cheerful, and there is a pretty copious infusion of anecdotal illustration. Good common sense, sound practical wisdom, and a supreme regard to the highest and best interests of human life, are its distinguishing characteristics, and to the christian community it can be safely recommended, as furnishing substantial helps to profitable and to innocently cheerful conversation.

A History of Greece, from the earliest Times to the Roman Conquest. With Supplementary Chapters on the History of Literature and Art. By William Smith, LL. D. Editor of the Dictionaries of "Greek and Roman Antiquity," "Biography and Mythology," and "Geography." Revised, with an Appendix, by George W. Greene, A. M. Illustrated by one hundred Engravings on Wood. New York: Harper and Brothers, Publishers—1854.

THE history of ancient Greece and Rome can never lose its importance and its interest in connexion with human culture, with civilization, literature and art; and we gratefully appreciate the recent labors of profound scholars to throw new light upon its events and developments, and to diffuse juster views respecting many of the facts and institutions with which it makes us acquainted. This merit is due to the work now before us, which is based, in the main, upon the voluminous work of Grote, who has done for Grecian, what Niebuhr did for Roman history. The present volume is the production of a scholar, who has already achieved an honorable distinction in the department of classical literature. Though intended principally for schools, it will be found an excellent manual, by general students who may not have time for the perusal of such large works as Grote's, whose conclusions are here adopted throughout, "even where they were in opposition to generally received opinions and prejudices, as, for instance, in his views respecting the legendary history of Greece, the legislation of Lycurgus, the object of ostracism, the general working of the Athenian constitution, and the character of the Sophists." A large amount of information is crowded into these six hundred and fifty pages. The work is handsomely illustrated, and in every respect very beautifully got up. We bespeak for it the special attention of instructors, satisfied that they will, upon careful examination, regard it as superior to any school history of Greece yet published.

Boys at Home. By C. Adams, author of "Edgar Clifton," etc. etc. Illustrated by John Gilbert. New York: D. Appleton and Co., 364 and 348 Broadway—1854.

The Sunshine of Greystone: A Story for Girls. By E. J. May, author of *Louis' Schoolboy Days*. New York: D Appleton & Co.—1854.

THESE two books, recently published by the Messrs. Appleton, are intended to instruct and benefit young people: to lead them to the Friend of sin-

ners, and to direct them in the path of duty. Both are admirable books, and well adapted to exert a most happy influence wherever they are attentively read. We, however, greatly prefer the one named second above : not only is the general interest of the narrative more lively, but the religious element, the importance and blessedness of genuine, practical and *consistent* piety, is made more prominent, is more earnestly urged and more happily illustrated, than in the other : especially are the happy effects resulting from the faithful performance of the duty devolving upon one pious member of a family averse to religion, placed in a strong and impressive light ; while the neglect of such duty, in connexion with other inconsistencies, by one professing religion in the midst of irreligious brothers, and the sad effects thus produced, are, in like manner, practically illustrated by a striking example. Both books are calculated to do good, and well deserve the attention of parents.

We have received from the publishers a complete set of Woodbury's German Series. The titles of the different works are as follows :

1. *A New Method of learning the German Language* : embracing the Analytic and Synthetic modes of Instruction ; being a plain and practical way of acquiring the art of Reading, Speaking and Composing German : by W. H. Woodbury. Seventh Edition, revised and enlarged.
2. *A Shorter Course with the German Language.*
3. *Woodbury's Neue Methode zur Erlernung der Englischen Sprache. Zweite Auflage.* New York : G. & B. Westermann Brothers, 290 Broadway.
4. *Woodbury's Elementary German Reader* : consisting of selections in Prose and Poetry, chiefly from Standard German writers ; with a full Vocabulary, copious references to the author's German Grammars, and a series of Explanatory Notes ; designed for Schools and Colleges.
5. *The Eclectic German Reader* : consisting of choice selections from the best German writers, with copious references to the author's Grammatical Works ; to which is added a complete Vocabulary.
6. *Woodbury's German-English and English-German Reader*, for the use of German and English Sunday-Schools, Families and private learners, by a Teacher : with references throughout, to the "Shorter Course" and "Neue Methode" of W. H. Woodbury.

All these, except No. 3, are published by Ivison and Phinney, No. 178 Fulton St., New York.

THE superior excellence of Woodbury's books, grammars and readers, for teaching the German language, or teaching Germans English, is now, we presume, pretty generally acknowledged. The series consults the interests of pupils at every stage of progress. The method of instruction is truly admirable, and cannot be otherwise than highly effectual, when employed with

individuals or classes composed of persons resolved to learn, and paying unwearied attention. To large college classes, consisting of a mixed multitude, of whom not many study *con amore*, we do not consider the analytical or inductive method well adapted: here we have found the incessant repetition of forms and rules, according to the old method, and in connexion with translation, most effectual. But with willing learners this system of Woodbury's cannot fail to accomplish the most satisfactory results. When once the teacher has made himself completely at home in the method, and attained a ready skill in its application, he will be surprised to observe the rapidity with which his pupils will acquire an intimate acquaintance with the forms, and a prompt accuracy in reducing to practice the principles, of the noblest of all modern languages. In the grammars, forms and principles are exhibited, and rules stated, with great simplicity and clearness, and most copiously and aptly illustrated by examples and exercises. The matter given in the readers is most judiciously selected, with strict reference to its moral character; and the vocabularies and notes are just what they should be—neither more nor less than is wanted. To all who desire to acquaint themselves thoroughly with the German language, or to give instruction in it, or to Germans wishing to learn English, we recommend the volumes of this series as, every way, admirably adapted to afford them all the aid they can desire.

HARPER'S MAGAZINE has again, for some time, been appearing regularly at the beginning of every month, freighted with its usual amount of interesting matter, and containing very solid treatises on various subjects of deep and general interest.

Elementary Geology. By Edward Hitchcock, D. D., LL. D., President of Amherst College, and Professor of Natural Theology and Geology. A new Edition, revised, enlarged, and adapted to the present advanced state of the Science. With an Introductory Notice by John Pye Smith, D. D., F. R. S., and F. G. S., Divinity Tutor in the College at Homerton, London. Twenty-fifth Edition. New York: Ivison and Phinney, 178 Fulton Street—1854.

THIS twenty-fifth edition of Dr. Hitchcock's admirable class book in Geology has just appeared, and the author's name and reputation are all the recommendation which it requires. In this department of science no man stands higher, if as high, in this country, and his is the best elementary work in our language: the more so, that it is now brought up with the advanced state of the science. The late jubilant announcement of infidels, that human remains *hære*, at last, been found in deposits older than alluvium, is here very satisfactorily disposed of as false. Of course, the additions made by the author to his work, to bring it up with the progress of discovery, greatly increase its value. The very extensive section on Organic Remains is very fully and admirably illustrated, and presents a large amount of most important and interesting information concerning the wonders of Geology. Dr. John Pye Smith, a most competent judge, expresses his decided preference of this work, as a text or class book, both as respects arrangement, and the

amount of information communicated within such moderate limits. We need not say more in its favor.

A New and Complete American Dictionary of the English and German Languages. With the Pronunciation according to the method of Webster and Heinsius. For General use. Containing a concise Grammar of either Language, Dialogues with Reference to Grammatical Forms; Rules on Pronunciation; Useful Hints for Emigrants, Tables of the American Duties, Coins, Weights and Measures. By William Odell Elwell, Third Stereotype Edition. New York: Published by B. Westermann and Co.—1853.

THIS is a very excellent English-German and German-English Dictionary, in sundry respects superior to any of the same moderate size, that we have seen: the English-German part is far more complete than in any other: it presents and explains, among other things, the current Americanisms of the North, South, East and West. This part is, therefore, of special value to German immigrants, to whom also the pages devoted to practical and statistical notices, &c., must be highly acceptable. It presents a more copious stock of words than usual, and gives more ample and satisfactory definitions than other dictionaries of similar dimensions: its grammatical treatises and dialogues, as well as its very complete catalogue of proper names, are valuable additions to the ordinary matter of lexicons, and will prove highly acceptable to many who are in search of such aids. The work is an admirable specimen of accurate and comprehensive lexicography, and in its external getting up most creditable to all concerned.

Apocalyptic Sketches: Lectures on the book of Revelation. First Series. By the Rev. John Cumming, D. D. Minister of the Scotch National Church, author of *Lectures on the Miracles, Parables, Daniel, etc., etc.* Philadelphia: Lindsay and Blakistone—1854.

Apocalyptic Sketches; Second Series. By the same. Lindsay & Blakistone—1854.

Lectures on the Parables. By the same. Lindsay and Blakistone 1854.

Lectures on the Miracles. By the same. Lindsay and Blakistone 1854.

THE republication of the popular works of the very popular London preacher, the Rev. Dr. Cumming, of London, is proceeding with rapidity in the hands of the enterprising house, Lindsay and Blakistone, Philadelphia. We have not been able to get through one of the series, before another has appeared. The great demand for these works will bring them into extensive circulation. They will gratify a curiosity, which many may feel, to know what, in preaching, draws admiring crowds in the metropolis of the British Empire. The system which is advocated in explanation of the Apocalypse,

has adherents, both in Europe and America, but is far from being generally received. His explanations are, nevertheless, interesting, and interspersed with much valuable practical matter. Of these volumes, as a whole, we may say that they contain much pleasant and profitable reading. Happy thoughts, ingenious suggestions, eloquent declamation, and pious reflections are found throughout.

Outlines of Scripture Geography and History: illustrating the historical portions of the Old and New Testaments. By Edward Hughes, F. R. A. S., F. R. G. S., etc., etc. Philadelphia: Blanchard and Lea, 1854, pp. 355.

A correct knowledge of Scripture Geography is very important to the Biblical student, and every attempt to elucidate the sacred narrative, or to throw light upon the prophecies, respecting the different nations on the globe, should be received with favor. In the work before us, the author has brought together material, which has hitherto been inaccessible to the general reader, the results of recent as well as early researches. The writings of Rosenmuller, Winer, Von Raumer, Robinson, Stephens, Kirby, Lynch, Olin, Larmartine, Layard, and other travellers in the East have been consulted, and frequent extracts introduced for the explanation or verification of the sacred volume. Chapters on the Crusades and modern Syria, and illustrated maps, have likewise been added, which greatly increase the value of the work. We take pleasure in commending to public notice this excellent manual of Scripture Geography and History. We believe it will be found a most useful companion to those who are disposed to search the scriptures.

Kurze Erklärung des Kleinen Katechismus Dr. Martin Luthers, mit beigefügten Bibelstellen zum Gebrauche in Familien, für Confirmanden-Unterricht, Katechisation, Sonntags Schulen u. f. Herausgegeben mit Kirchlicher Genehmigung. Sumnytown, Pa. Druck und Verlag von Enos Benner—1854.

A brief explanation of the Smaller Catechism of Dr. Martin Luther, with passages of Scripture appended for the use of Families, for the instruction of Catechumens, Catechization, Sunday-Schools, &c. Published with the sanction of the Church. Sumnytown, Pa. Enos Benner, Printer and Publisher—1854.

A neat and accurate edition of Luther's Smaller Catechism, with explanations and Scripture proof pages, prepared with care, and constituting altogether an invaluable addition to our church literature. It was prepared by order of the Pennsylvania Synod, and is published with its sanction. It indicates a very decided symbolic tendency in that ancient Synod, and recognition of the primitive doctrines of the church. Its decided Lutheran character will, and this alone, prevent its universal adoption, when translated, in our church. Excepting the articles on the Sacraments, we presume no fault will be found with it by any one, and even here, as the tendency in the church is to profounder views of the significance and value of Baptism and the Lord's Supper, there may not be, very extensively, any serious objection to the well weighed and moderate phraseology of the book.

The Premium Essay on the Characteristics and Laws of Prophetic Symbols. By the Rev. Edward Winthrop, A. M. Rector of St. Paul's Church, Norwalk, Ohio. New York: Published by Franklin Knight, 140 Nassau Street—1854.

WE can recommend this as a comprehensive, clear and instructive exhibition of the system which it advocates. The attention deservedly paid in the present day to prophetic interpretation, and particularly to the explanation of the Apocalypse, makes desirable authentic representations of one of the leading schemes which appears to be gaining favor in the christian church. For those who are willing to learn — and our motto should be — “prove all things and hold fast that which is good,” the work of Mr. Winthrop will be a useful guide.

The two Records: the Mosaic and the Geological. A Lecture delivered before the Young Men's Christian Association in Exeter Hall, London. By Hugh Miller. Boston: Gould and Lincoln, 1854, pp. 46.

THE author of the “Old Red Sandstone” and “Footprints of the Creator,” is so well known, and his productions so generally read on both sides of the Atlantic, that he requires, at our hands, no special commendation. It is only necessary to announce a publication from his pen, to secure for it attention. Few writers of the present day are more eagerly sought after by the christian student, who is interested in the subject of Geology. The design of the discussion in the present discourse, is “to determine the special scheme that would bring into completest harmony the course of creation, as now ascertained by the Geologist, and that brief but sublime narrative of its progress, which forms a meet introduction in Holy Writ to the history of the human family.” The lecture is written in a pleasing and popular style, and contains a large amount of valuable information. The deep reverence for divine revelation, which pervades its pages, renders the discussion the more attractive to the christian, and will enhance its power to do good.

The Mission of the Comforter, with Notes. By Julius Charles Hare, M. A.. Archdeacon of Lewes, Rector of Herstmonceux, and late Fellow of Trinity College. From the second London revised edition, with the Notes Translated for the American edition. Boston: Gould and Lincoln—1854. pp. 498.

WITHOUT endorsing every theological sentiment contained in the volume before us, our judgment of its merits is very favorable. It is rich in thought and language; earnest in its tone and sympathy with those deeper truths of christianity, which so frequently escape attention, and scriptural in the views it presents of Him, through whose invisible presence and aid the church triumphs, and christians are sanctified. The book will be read by the thoughtful, and carefully pondered. Its discussions cannot fail to interest, instruct and refresh the people of God. The work is printed with all the accuracy and elegance for which the publications of Gould and Lincoln are distinguished.

History of Oliver Cromwell and the English Commonwealth, from the Execution of Charles I., to the death of Cromwell. By M. Guizot. Translated by Andrew R. Scoble. In two volumes. Philadelphia: Blanchard and Lea, 1854, pp. 426, 511

THE history of the English Revolution, its origin and consequences, extends over a period of sixty-three years; from the accession of Charles I., in 1625, to the fall of James II., in 1688; and is naturally divided by the great events which it includes, into four periods. The first of these comprehends the reign of Charles I., his conflict with the Long Parliament, his defeat and death. The second contains the history of the Commonwealth under the Long Parliament and Cromwell. The third is marked by the restoration of the Monarchy, after the brief Protectorate of Richard Cromwell. And the fourth comprises the reigns of Charles II., and James II., and the final fall of the royal race of Stuart.

Each of these four periods will form the subject of a special work by M. Guizot. The first has already appeared. The second is the work before us. We conceive that it has been executed with great ability. It is clear, conclusive and convincing. The character of the Protector, without being formally drawn, is placed before us with distinctness. As a politician, first a patriot and then a despot. As a christinn, first pious and enthusiastic, then calculating and hypocritical. A hater of kings, and then an aspirant after the kingship. The work bears all the marks of impartiality, as well as thoroughness. We recommend it as refreshing, even in warm weather.

Hand-Book of Natural Philosophy and Astronomy. By Dionysius Lardner, D. C. L. Third Course, embracing Meteorology and Astronomy: with thirty-seven plates and upwards of two hundred illustrations on wood. Philadelphia: Blanchard and Lea. 1854.

METEOROLOGY and Astronomy, to the illustration of which this work is devoted, are two most interesting branches of Natural Science. The former is yet in its youth, the latter has long attained to its vigorous maturity. It is rather singular, however, that the knowledge of the community at large, in regard to these subjects, has not at all kept pace with the advancement of intelligence in other departments. This has arisen from the almost entire want of books which might be consulted upon the subject of Meteorology, and from the fact, that those which have hitherto been written on that of Astronomy, have been either too mathematical and difficult for the general reader, or too elementary and meagre to communicate any valuable instruction.

And here it is, that the work of Dr. Lardner supplies a great and felt want. It constitutes especially, a storehouse of the great facts, laws and processes of Astronomy; so that there is scarcely any thing known, in regard to that most inviting and valuable science, that may not be found there presented to the reader. It is, besides, simple in its explanations, and full in its statements. Without discouraging the reader, by long and intricate mathematical demonstrations, appreciable only by those who are skilled in Geometry, it leads him on, step by step, by the aid of a few simple algebraic formulas,

whose arithmetical values can be easily computed, to the comprehension of the interesting and sublime truths of that science.

But whilst the book is admirably adapted to the intelligent general reader, it will also form, to the strictly mathematical student, a most interesting and valuable repository of truths, drawn out in simple language, which are only indicated by the formulas, through which he has progressed by patient study. It is a first-rate book, and it will, no doubt, be extensively used in our Academies and higher Seminaries of learning.

Influence of Bible Associations : a Discourse delivered before the Bible Society of Pennsylvania College and of the Theological Seminary, Gettysburg April 16, 1854. By Rev. O. O. McClean, A. M. Gettysburg : Printed by H. C. Neinstedt—1854. pp. 25.

THIS is an excellent production, appropriate to the occasion, and is deserving of the commendation it received, at the time of its delivery. The two leading objects of Bible Associations, presented in the discourse, are the establishment and perpetuation of national righteousness, and the salvation of souls. Both these topics are ably discussed and forcefully illustrated. Valuable counsel is suggested and encouragement offered for active and faithful effort in the dissemination of the Sacred Scriptures. The Society, under whose auspices the address was delivered, is in connexion with the institutions of this place, and has been in successful operation for a period of nearly fifteen years. There is reason to believe that its labors have not been in vain. It is doing a good work, and the hope is fondly cherished that, with the divine blessing, it may continue to exert a healthful influence, and scatter the precious word of truth for the glory of God and the advancement of his kingdom.

Tendencies of Intellectual Preaching : A Sermon delivered before the General Convention of Congregational Ministers of Massachusetts. By John Todd, D. D. Pastor of the First Congregational Church in Pittsfield. Northampton : Press of Hopkins, Bridgman and Co. pp. 33.

DR. TODD is deservedly a favorite author with the people. We are acquainted with no writer of the present day, whose productions are more useful. They are highly instructive, and abound with so much good practical sense, sound argument, and apt illustration, that they at once secure attention and impress the reader. The Doctor's advantage consists in his knowledge of human nature, in his ability to adapt his discussions to the wants of the age, and to supply the counsels and instructions really required. He usually touches a chord, which awakens a kindred vibration in those who read, producing a living harmony, fruitful in good resolutions, and capable of indefinite extension. We love to recommend Dr. Todd's books especially to the young, because we believe they cannot fail to exert a salutary influence, wherever they are read.

In the sermon before us the author selects as his theme the words of Paul : *But I fear lest by any means, as the serpent beguiled Eve through his subtilty,*

so your minds should be corrupted from the simplicity that is in Christ—and discusses the increasing danger, among the ministers of the Churches of New England, of becoming so far corrupted from the simplicity that is in Christ, as to cause intellectual preaching to become fashionable, and the reliance of our churches. The result of this tendency, in the judgment of the writer, is to deter young men from entering the ministry; to induce ministers to leave the work; to tempt them to start new theories in theology, to lead the world to feel that the pulpit is impotent for the moral reformation of the earth; to eat out the piety in the churches, and to take from the ministry the only peculiar power which it possesses. The remedies suggested are that ministers and churches come back to the fundamental laws, which God has established in regard to the effectiveness of the gospel: that young men, who are thinking of entering the ministry, be correctly instructed on this subject, neither to expect to be compensated in money, nor to rely upon their intellectual powers, their brilliant parts, or upon their popular gifts: and that ministers have full faith in the power of the preached gospel, and feel the influence of the cross in their own soul. The heart must be steeped in the long experience of the gospel, and then, at once, it is in communion with human hearts, and will affect them. "After all, the grand secret of Whitfield's power," says his biographer, "was his devotional spirit. Had he been less prayerful, he would have been less powerful. He was the prince of preachers without the vail, because he was Jacob within the vail. His face shone when he came from the mount, because he had been long alone with God upon the mount. He was often at the throne, and always so near it, that like the Apocalyptic angel, he came down clothed with the rainbow."

We give the following extract from the excellent and seasonable discourse before us, as a specimen of its character. "Eloquence may soar on a sublime wing on other subjects, and may carry men even to phrenzy, but in the gospel the eloquence of the heart only, can come into communication with the heart; and this does, and must, and will. We may discuss the question whether we had better preach with notes or without them, what should be the tones of the voice, what the gestures, and the like. These are very small questions compared with the great question, does the heart preach, does the heart illuminate the countenance and kindle the soul? President Edwards read his sermons from the little paper closely written, held up close to his face—not a gesture, not a motion did he make—not a movement of the body was seen, and yet the tone of the reader was so manifestly the voice of the heart, that his audience often bent under it, like rushes under the wind. So long as it is a law of God that the heart can be reached only through the heart, we must understand it, feel it, and come back to the law. Ministers must feel that they are as powerless as moonbeams striking upon rocks, if they give nothing but the labors of the intellect and the light of the imagination."

We announce with pleasure that the Rev. Dr. Schaeffer, of Easton, has made considerable progress in translating the admirable *Lehrbuch der heiligen Geschichte*, by Dr. Kurtz. It will be an important addition to our Theological Literature.